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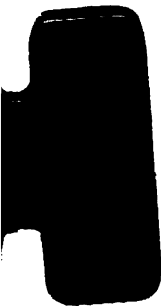


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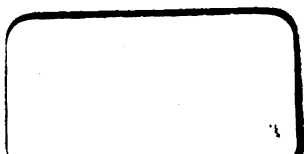






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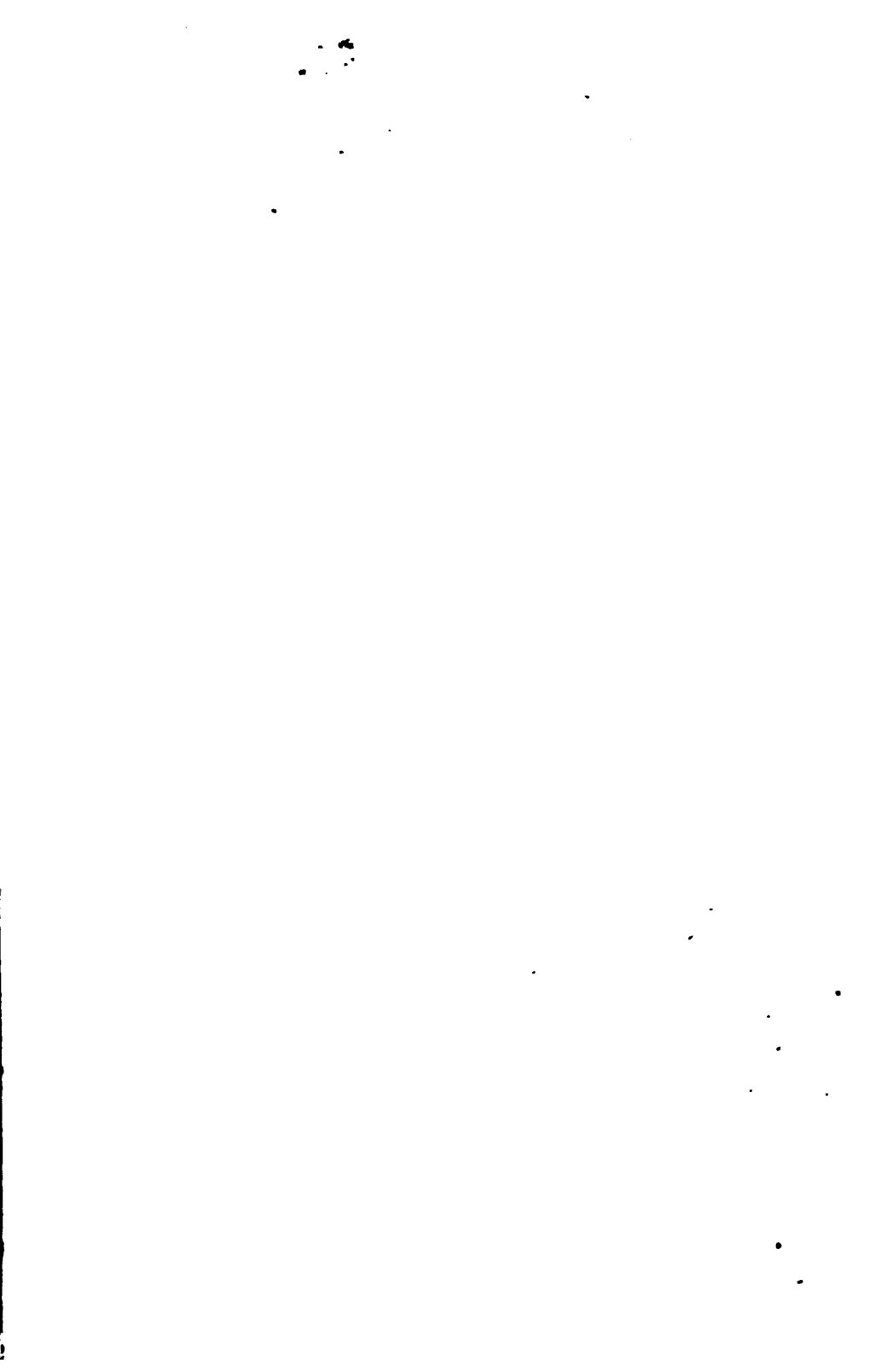
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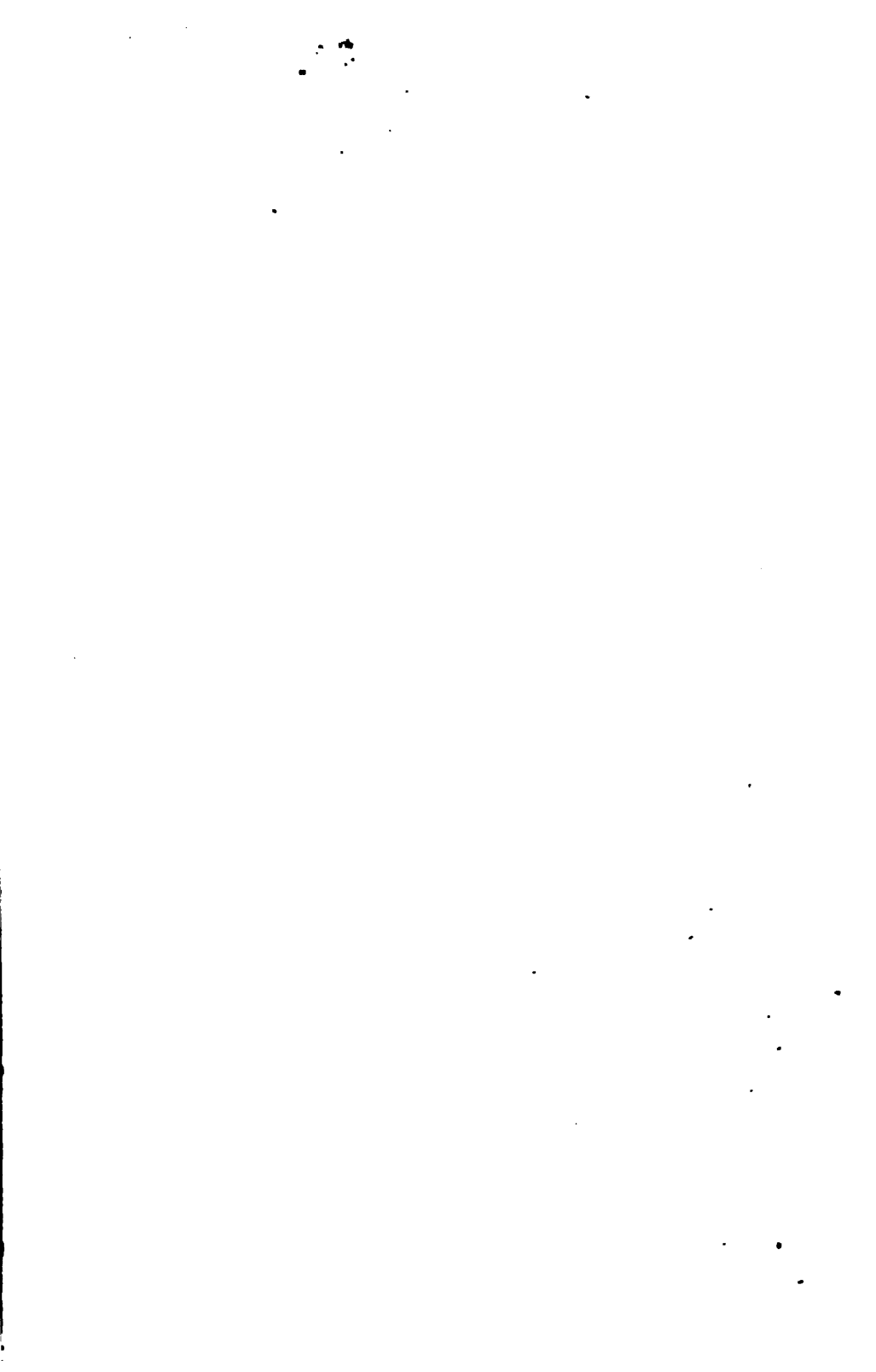




SIX YEARS  
OF  
A TRAVELLER'S LIFE  
IN  
WESTERN AFRICA.













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REGENT'S PARK.



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# A TRAVELLER'S LIFE

IN

## WESTERN AFRICA.

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### CHAPTER I.

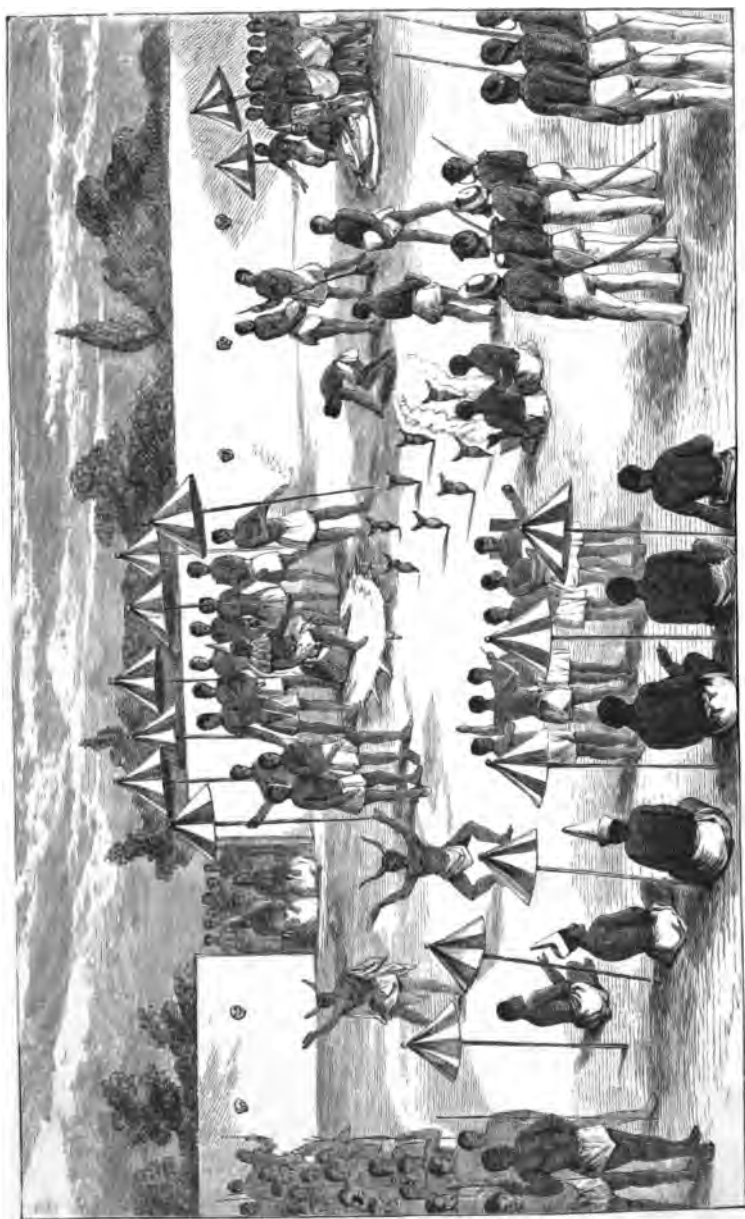
Islands in the Bight of Biafra—The Peaks of Fernao do Po—Difficulties of Colonization—River Benue Discovered by Dr. Barth—Prince's Island—Hospitality of Madame Ferreira—Town of St. Antonio—The Trade of Prince's Island—The Pedra das Agulhas, or Needle Stone—Bay of Praya Grande—St. Thomé—Bay of Anna de Chaves—Kindness of a Black Woman—The Houses of the Natives—The Cascade of Glu-lu—Fortress of St. Sebastiao—Historical Account of St. Thomé—A Bishop's Visit—Low State of Morality in the Island—Factories in the Sixteenth Century—Villa da Magdalena—The Angolares—Government Farms—Commerce and Productions of St. Thomé—The Island of Anno Bom.

THE death of the celebrated Infante D. Henrique took place on the 13th of November, 1460, at his own residence, the Villa Nova do Infante, founded by himself on the promontory of Sagres, where this great prince had, in 1438, organized and established the famous school of astronomy, cosmography, and nautical science.









State Reception by the Muata Cazembe.

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With many Illustrations.

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But colonization is very difficult, in consequence of the unhealthiness of the island, which is occasionally visited by pestilence, whereby large numbers of the inhabitants are cut off. This is the more to be deplored by the English Government, as this island forms the key of the coast, and also of all the rivers, from the Camaroens, or Camaroons, to the River Maffras, or, as it is called in the English maps, Biaffra; and even as far as the Niger, from the recent explorations of which the English expect to reap great commercial advantage by opening up a trade with the interior.

It will be remembered that in June, 1851, that enterprising traveller, Dr. Barth, discovered a large river, called Benue, a term which means "Mother of Waters." The river was so called in consequence of its importance, and the direction in which it flows. It is supposed to be the same which was anciently called "Tchadda," a conjecture which has been strengthened by the recent voyage up the Niger, towards Central Africa, made by the British steamer, "Pleiades." This vessel sailed from England on the 30th of May, 1854, with a crew of twelve Europeans. Arriving at Africa, a number of natives were received on board, and, in the month of July, the vessel again started on her voyage upwards from Fernão do Po. She ascended the Quorra, Joliba, or Niger—for this river is known by all these names—and, on the 7th of November, returned to Fernão do Po, after an absence of only

four months, during which time she had penetrated more than 250 miles farther into the interior than any of her predecessors, having reached Yola, in the country of Adamana.

The observations made during this expedition, and that of Dr. Barth, as to the situation of these places, coincide with the observations of Dr. Vogel. The expedition reported that it was favourably received by the natives, who appeared pacific and disposed to be friendly. Of the sixty-six men who left Fernão do Po, not one died, and very few suffered from sickness; and of the 118 days, during which the expedition was absent, 73 were spent in returning leisurely, to enable the officers to make observations on various subjects; so that it has been fully proved that it is possible to start from Fernão do Po, and in six weeks penetrate far into the interior of Africa, having nothing to fear either from the climate or the inhabitants. This expedition, therefore, opens up a new and extensive field for fresh enterprise, and marks the commencement of a new era in the history of Central Africa, the vast resources and capabilities of which are every year more and more developed, and give promise of a rich reward, in a commercial point of view, to the whole civilized world; while, at the same time, an enlarged field is offered to the benevolent operation of the philanthropists.

Such is also the conviction of the geographical societies of Paris, and other places; and its truth is

now made more fully manifest by the discoveries of that intelligent and enterprising British traveller, Dr. Livingstone, who is now following them up with his present exploration of the Gambia, and the extensive and populous regions to which it leads.

Continuing our course from Fernão do Po to the south-east, we soon were at the entrance of the Cidade, or town, of St. Antonio, the capital of Prince's Island, which lies between the Ponta do Capitão, or Captain's Point, on the north side, and Ponta da Praia Salgada, or Point of the Salt Beach, on the south-west. The appearance it presents is that of an extensive river, the banks of which are thickly wooded with dense forests of cocoa-trees, and other tropical plants, in great variety, the whole crowned by the great fortress of St. Antonio da Ponta da Mina, built in 1695, and distant one mile east of the town.

This fortress is erected on the summit of a hill south of the port, and has complete command of all ships entering the harbour, as they must pass immediately under the guns. There are two batteries, the principal of which, called the Royal Battery, rises 200 feet above the level of the sea, to which it presents a circular curtain of freestone; it is provided with eighteen brass guns. The second battery, called the Prince's, is at the west side, and is fifty feet above the level of the sea; it is built of stone, and defended by nine guns to the east. A little nearer to the beach there is a redoubt, called the





Prince's Island.

It is a small town, with a population of about 1,000. The town is situated on the coast, and is a very beautiful place. The town is very old, and has a long history. The town is very rich, and has many fine buildings. The town is very healthy, and has a very good climate. The town is very safe, and has a very good police force. The town is very clean, and has a very good environment. The town is very friendly, and has a very good people. The town is very interesting, and has a very good culture. The town is very beautiful, and has a very good scenery. The town is very good, and has a very good everything.

The isomorphism  $\mathcal{A} \cong \mathcal{B}$  is given by the map  $\alpha$  and the map  $\beta$  is the inverse of  $\alpha$ .

The wells, which are situated at different distances from the burning rays of the sun. The water in some places so dense that it often becomes opaque. Madam de Harcourt has been told that the water is good for the cure of the stone.

to the south of the Point of Pied Negro, Peak. This, however, does not include Caroco, or the Dutchman's, so called Indian Fish may, in consequence, be Pedras Tinhosas, or South, nor Pedras da Gale





Low Fort of Our Lady, provided with three guns; and to the west of it is another fort, called the Battery of St. John, which mounts nine guns. This latter fortress is commanded by a hill above, on which, soon after the French invasion of 1807, was erected a redoubt, dedicated to Our Lady of Nazareth, with three guns. Opposite, on the north point of the port, is the fort of St. Anna, built in 1780; it is of an oval form, with parapets *à la barbette*, trenches, and a drawbridge, and mounts twelve good guns.

The island has the appearance of an extensive garden, the mountains being covered, from base to summit, with a prodigious quantity of wood—and the valley beneath has every variety of tropical trees, and shrubs, which afford most delightful shady walks, and shelter from the burning rays of the sun. The walks are in some places so dense that they form a complete maze. Madame d'Harcourt, wife of the French Commodore, was right in naming this island *Le Jardin d'Afrique*.

The island is from north to south ten miles long, from *Praia* (or *Praya*) das Burras, or Donkeys' Beach, opposite to the islets of Mosteiros, north of Point Capitão, to the Point of Pico-Negro, or Black Peak. This, however, does not include the *Ilheo Caroco*, or the Dutchman's Cap, as it is called in English maps, in consequence of its shape, the *Pedras Tinhosas*, or the Brothers, at the south, nor *Pedras da Gale*

to the north, all which may be considered parts of the island. Its breadth is eight miles from Point Abbade, or Point St. Antonio, at the east, to the Point Pedra das Agulhas, Rock of Needles, or Bahia das Agulhas, Needles Bay. Its area is calculated at about seventy-two square miles. Its distance from St. Thomé is seventy-eight miles to the N.N.E., and it is two degrees west from the river St. Bento, on the mainland.

At the north side of the island the ground is level, with some hills, from which burst forth fountains and streams of good water. The southern division is extremely mountainous, and inaccessible in some parts. Almost in the centre of the island, on a lofty chain of mountains, is the celebrated Bico do Papagaio, Parrot's Beak, which I ascended with my friend Dr. Simoens, naval surgeon.

At the north-west is the Peak Padrim, and at the south-east are the Serra dos Picos, a chain of mountains. At the south-west are two hills of equal height, called Mamas, or Woman's Breasts. At Point Agulhas there is a rock called Focinho de Cão, or Dog's Snout, but which from the sea has more the appearance of a sentry-box.

All these mountains and hills are covered with dense groves of trees, and give rise to a great number of fountains. The inhabitants say that "there are as many of these streams as the days in the year," and I believe that they do amount to at least 300.

We had scarce dropped anchor, when we were visited by a canoe, which was paddled to the ship's side by two half-naked men, having no covering except a blue cotton cloth, fastened round their waist, which fell down and formed a kind of shirt or petticoat. They brought baskets filled with fresh provisions—such as eggs, milk, cheese, butter, fruits, and a variety of sweetmeats, together with a letter from Madame Ferreira to the Captain, kindly and politely inviting him, his officers, and passengers to her residence in the town.

This lady is the widow of a gentleman who had great authority in the island, who married her not only for her wealth, as she was an heiress, but no doubt for her beauty and many valuable qualities. We therefore availed ourselves of her kindness, and paid her a visit. She received us with much politeness and the greatest amiability. Her residence is a large house, not far distant from the water's edge, and has a large garden attached to it. She appears to be surrounded with all the comforts and luxuries of Europe, and the wealth of Africa. As a proof of the correctness of my assertion, I may mention that almost every utensil, even those which may be termed common, was of silver.

Some of us, of whom I (being desirous of seeing the interior of the island) was one, accepted with thankfulness a general invitation given by her to visit her favourite country residence at West Bay. It is a neat house near the landing-place, sur-

rounded by a colonnade, and approached by a flight of stone steps; at the rear of the building there is an extensive walled yard, enclosing the kitchen, pantry, store-rooms, &c.

The cavalcade set out—the lady in her maca, or hammock, which was carried by two black men, one in front, the other at the back, who bore it alternately on their heads and shoulders. This maca was of woven grass, and had a neat canopy over it, shut in with silk curtains of a sky-blue colour, the inside being ornamented with her heraldic insignia. The gentlemen accompanied her on horseback. The road was extremely bad, and the ascent not only difficult but dangerous, especially, as we were informed, in the time of rain; but difficult as the ascent was, I should consider a descent on horseback to be little short of madness, in consequence of the road being so precipitous. However, the horses were accustomed to it, and appeared to travel with the greatest ease.

The soil seemed to be of a black, gravelly earth, and appeared very productive; but there were some places which, being argillaceous, must have been quite the reverse.

Near to a great stream, called the Sandim, we discovered vestiges of an extinct volcano. I saw several large volcanic stones, called by the inhabitants Budo-Judêo, which, I was subsequently informed, were used much for building purposes.

On our arrival at Madame Ferreira's residence,

the lady herself was received by all her slaves with evident pleasure, and they approached her with the greatest familiarity. The females were dressed with long pannos of blue cotton from round the breast down to near the feet, and had handkerchiefs round the head. The male slaves were half-dressed, similar to those who came to the ship in the canoe, bringing the lady's invitation.

After having partaken of excellent coffee grown on the island, we proceeded to take a walk round the gardens, accompanied by our hostess, who was followed by a troop of waiting-maids, or, if you will, maids of honour, and ladies of the bed-chamber. Each of these carried something belonging to her mistress—one a fan, another a pocket-handkerchief, another (a young damsel) the parasol which, on such occasions, she always held over the head of her mistress. They all seemed emulous of serving her, and desirous to anticipate her wants, and the love which they manifested was equally mingled with respect.

The walks were narrow ; but the grounds presented altogether a most grand and picturesque appearance, the gurgling streams by which they are fertilized meandering through them with a most pleasing murmur. These streams have their sources in the mountains at the rear, and sparkle in the sun's rays as they dance from granite rock to rock, and in some instances rush with impetuosity from the height; while the surrounding scene

is adorned with every description of trees, and shrubs, and flowers of every hue. Among these, the thick foliage of the coco, palm, and the banana-trees invites the weary to take refuge from the vertical rays of the sun beneath their friendly shade.

Near the end of the garden we crossed a stream, and entered into the oratory, or private chapel, which was richly decorated with numerous offerings made by the female slaves.

The kitchen-garden was tolerably well stocked, but was capable of improvement. The orchard was well provided with a great variety of fruit-trees common to those regions.

When we returned to the residence, notwithstanding the sumptuous dinner we had already partaken of, we were regaled with coffee, sweetmeats, custards, and a great variety of fruits, after which we took farewell of our generous hostess.

My next visit was to the town of St. Antonio, the only one on the island. It is built on a low, damp plain between two streams, one, called the Frades, or Friars, at the west-north-west, and the other, the Papagaio, or Parrot, at the east-south-east. It has two principal streets, running parallel the whole length of the town, out of which branch off a number of small streets and lanes.

The town is about a quarter of a mile broad, and but a very little longer. The houses are of wood, covered with tiles, and are built upon piles

driven into the ground to form a foundation. This is necessary in consequence of the numerous streams in the island, especially during the floods in the rainy season, when there is a general inundation. The piles upon which the houses are erected stand about six feet above the surface of the earth, and the people keep their boats under their houses, in places to which they have access by wooden stairs.

There is no government-house, no mansion or town-house, no hospital, no prison, or barracks, unless we so designate the residence allotted to the soldiers inside the fortress of Ponta da Mina: there is a very small guard-room next to the miserable-looking custom-house. There are several small churches, three of which belong to the government, and the remainder to different brotherhoods: the mother church (Matriz), called Our Lady of the Conception; the Misericordia, where there is an apartment allotted to the sick poor; the Hospicio of St. Antonio, a small church belonging to the government; Our Lady of the Rosary, Our Lady of the Pleasures, and St. Gregory's church.

Outside the town there are eight or ten small chapels, some of which are very rich, where the slaves belonging to the roças, or farmsteads, attend, and where the sacraments are administered to them.

I was shown some land belonging to the Crown, which is given, as commonage, to the people for grazing purposes.



The farms are in general rented from the large proprietors. One belonging to Mr. Carneiro is celebrated for its European completeness. The house, which is magnificent, is built after the French fashion, and is always open for the reception of the French naval officers, who call there occasionally on cruising expeditions. The gardens are also splendid and well laid out, and grow everything that is calculated to regale the senses.

Mr. Carneiro has numerous slaves, horses, and horned cattle—and is looked upon with great respect. He has repeatedly been elected as a member of the Portuguese Parliament, and has been decorated by the Government with the insignia of a Knight Commander of the Order of Christ. He has also received from France the Cross of the Legion of Honour, on account of his kindness and attention to the French cruisers. And here I may remark that Praya Grande, or West Bay, is the usual resort of the English cruisers, the officers of which participate in the kind hospitality of Madame Ferreira, who speaks a little English, and who, although advanced in years, converses in a most interesting style concerning her voyages and travels. She is said to speak on these subjects with great pomp; indeed, if the account we received from some of the inhabitants be correct (and we have no reason to doubt it), she may well be looked upon as a heroine.

Having ample means at her command, she assumed a degree of state which obtained for her a favourable reception wherever she went; and on embarking she always provided some casks filled with dollars. At Rome it is said she was favoured with the gift of one of the slippers of His Holiness; in England with a handsome present in diamonds from the late King, as an acknowledgment of her attention to the officers and crews of the British ships visiting the island; and at Paris she had the honour of being presented to Charles the X.

A coloured gentleman from Benguella, who has had a liberal education, and who, as I was informed, had made the tour of Portugal, France, Belgium, England, and other European countries, who had also received the honorary title of *conselheiro* to the king, was just establishing on the island a sugar and rum manufactory, worked by steam. This undertaking is under his personal superintendence; and it will give a great impetus to the commerce of the island, and I have no doubt that as a speculation it will be highly remunerative.

The trade and exportations of Prince's Island are very trifling; but my opinion is that it ought to be made the emporium of the Portuguese commerce with the islands. However, there are twelve schooners employed in the trade carried on between the coast and the island of St. Thomé, the principal articles of exportation, independent of provisions, being coffee and cocoa.

The island produces five descriptions of wood, all of which I considered very good for naval and building purposes, viz.—Azeitona, or olive; Pao Ribeira, or stream wood; Pao Mastro, or mast wood; Socopira, and Gogo. There is a variety of other woods, which are qualified for either of the above purposes.

The principal article manufactured on the island is tiles, with which it supplies the island of St. Thomé.

The inhabitants of Prince's Island speak a kind of mongrel language, which might be called a Luso-Ethiopian tongue, differing in pronunciation from that of St Thomé. Persons of distinction, however, speak good Portuguese and other European languages.

The general character of the lower orders is immoral, and they are very superstitious. The men are well made—and the women in general may be considered handsome. They all seem to have a singularly strong antipathy to their brethren of St. Thomé, a feeling which, I may say, is heartily reciprocated by the latter.

The garrison is composed of a company of regular artillery, consisting of eighty men, and a regiment of black militia, having nine companies, containing 1058 rank and file, with forty-three officers. The colonel is a white man, and reported to be rich. Their military appearance when on parade was sufficient to strike terror into the heart

of the stoutest enemy, and make him flee. One of these formidable warriors I observed was armed with a gun-barrel, another with a musket minus the lock. One had a sword, another was without any weapon—but sported a cocked hat. Here there was one without shoes, while another was decked with a pair of cavalry epaulets; some were without that indispensable garment, a pair of trousers, but had straw hats on their heads, or a broad belt, with a bayonet stuck into it, girt round their naked waists. Numbers of them indeed were no better clad than the two able fellows who came out to us in the boat—and no doubt they were both officers.

The population of Prince's Island, which is nearly 5,000, is presided over by a lieutenant-governor. The chief governor of the islands of St. Thomé and Príncipe, and of the settlement of Ajudá, on the coast of Guinea, resides alternately on each of the islands. There are also persons appointed to take charge of the financial and judicial departments. The custom-house at Prince's Island is independent of the one at St. Thomé.

The formation of the island is such that it affords to the navigator the shelter of three excellent ports, two to the east and one to the west, besides some others which may be termed anchorages.

The principal port is formed by the bay of St. Antonio, between Point Capité to the north, and Point da Praya Salgado S. S. W. The mouth

of the bay, which opens to the east, is about two miles wide, and it has a good sandy bottom, at a depth of from five to seventeen fathoms.

Between the forts St. Antonio and St. Anna there is an arm of the sea, which is about three-quarters of a mile broad, and which narrows as you approach the town, where it receives the two tributary streams by which the latter is flanked at this point. It has a depth of water of from three to five fathoms, with a sandy bottom, and vessels can find shelter here in case of the weather setting in stormy.

Some vessels, to avoid detention, do not enter inside, but, when it does not blow strong, cast anchor in the beautiful bay of Praya Pai, between the islets of St. Anna and Point Capitão, where they have a depth of from five to six fathoms, and can obtain supplies of water and provisions. But, in consequence of the surf, there is but one landing-place, which is to the west, near the fort, and behind the islet by which it is sheltered.

For vessels drawing only about two fathoms there is a well-sheltered anchorage at a small bay, called Praya Pequena, between Point da Praya Salgada and Point da Mina. It is open to the north.

The second port is the celebrated Praya Salgada, which may indeed be almost considered as the south extremity of the bay of St. Antonio. Here

it was that, in the memorable invasions of 1796 and 1799, the French cast anchor in ten fathoms, and landed their troops. This bay opens to the north-east, and is situated between the point from which it takes its name to the N. N. W., and the Point Abbade to the S. S. E. Inside the port the water is two-and-a-half fathoms deep. There are a number of inhabitants on the coast, and ships can obtain a supply of water and provisions.

The third port, the most extensive, which affords the greatest accommodation, and is therefore most frequented by the British ships-of-war, is the majestic and secure bay of Praya Grande, vulgarly known as "Bay das Agulhas," a name given to it in consequence of the appearance of the west point from sea, where a large stone is seen, which is denominated the Pedra 'das Agulhas, or needle-stone.

This magnificent bay opens to the north-west, between the Peak Padrim to the north, and Focinho de Cão to the W.S.W. The entrance is three miles broad, is semicircular, and extends about two miles inland from the two extreme points. It has from seven to fifteen fathoms water, with a thin sandy bottom, and is well sheltered from all winds, except the north-west, from which point, however, storms seldom blow.

This bay is capable of affording good anchorage to the largest fleets, for even three-deckers can moor very near the shore.

It appeared to me that this would have been the most eligible site for the town ; as there is not only such a superb harbour, but also so many secure and convenient landing-places.

There are two more anchorages which are suitable for vessels ready to sail—the Praya das Burras to the north, where, about one mile from shore, is found a good bottom of from eight to ten fathoms. The mariner, however, has to guard against a reef which appears to the west, near to the Point Cascalheira. The other anchorage is the Ribeira Isé, to the N.N.W., where, at two miles' distance from the rock Pedra de Galé, vessels can anchor in four fathoms.

In addition to the above, anchorage can be obtained to the north of Point Mosteiros, and one mile west of the island of the same name ; but these last-mentioned places are seldom used, except by the small coasters.

The south coast of the island affords little or no protection even for boats, with the exception of a small place called Portinho, between the point Pico-Negro and the islet called Portinho.

The captainship of Prince's Island was entailed in the family of Antonio Carneiro, lord or master of Vimieiro, until the year 1640, when the gentlemen then in possession received the title of Counts of Prince's Island, which was subsequently in 1753 exchanged for that of Counts of Lumiares, when the island reverted to the Crown.







Prince's Island, from Two Leagues South of Carogo.



St. Thome.





Having arranged all our affairs, and received our supplies, we got under weigh, and in forty hours arrived at St. Thomé. This island lies at the extreme south of the Gulf of Guinea, and opposite Gabam on the mainland, between Cape Lopo Gonçalves and Cape St. John, from which it is separated, as is also Prince's Island, by a channel of about 150 miles broad. It is to the south of Point Balêa, 3' N. of the equinoctial; or, I should rather say, it commences at the islet of Rollas, which is under the equator, and terminates 30' N., at Point Figo. It is twenty-seven miles long and eighteen broad, from east to west, including the islet of St. Anna, whose meridian is 16° E. of Lisbon, and the islet of St. Miguel, or Point Furada, on the west coast of the island, which is 41' E. of Lisbon; but to the north it narrows to about nine miles, terminating at a place called Villa, where it is not more than a mile in breadth. Its area is about 270 square miles, and its circumference coastwise about seventy-two miles.

When we approached the island, it presented the most picturesque and pleasing appearance. In the centre rises the Peak of St. Thomé, the latitude of which is 17' N. of the equator, and longitude 15° 45' E. of Lisbon. This large mountain, whose altitude is nearly the same as Pico Ruivo, in Madeira, is covered from the base upwards with a variety of trees of most luxuriant growth, and can be discovered

from sea at the distance of eighty miles. It is so perpendicular, and so thickly wooded, that when we afterwards ascended it we were obliged to go round.

It is almost constantly covered with a thick mist or cloud, which is attracted by its great height, and which condensing constantly falls down in rivulets, which fertilize in their progress the various fields and sugar plantations through which they pass.

A quantity of gravel, quartz, and silica is found in this black marble mountain, but it exhibits few or no vestiges of a volcanic origin, or of useful and valuable mineral productions.

On our approach we passed Rollas Island, the distance between which and St. Thomé is about a mile and a half.

The Bay of Anna de Chaves, although not the best harbour, is the most frequented. It is open to the north-east, and is of a concave form, about one mile wide between the fortress of St. Sebastião on the south, and Point Diego Nunez on the north, the relative positions of these two points being north-west and south-east.

The beach, although of no great extent, is clean; and near to the landing-place there is a custom-house and the fortress.

In consequence of the shallowness of the water—which is only two-and-a-half fathoms at the entrance, and one-and-a-half within—our steamer

anchored outside, where there was no shelter from the high winds which then prevailed, and which caused the sea to break with fury against the Ilhéu das Cabras, an islet two miles to the north of Diego Nunez Point, and more than three miles from the Point Anna de Chaves.

I went to this islet on a pic-nic, and was much disappointed with its appearance, as it had neither trees to afford us a shade, nor water to quench our thirst. For a supply of the latter we had to send elsewhere. We had, however, taken the precaution of bringing with us some good wine.

On St. Thomé itself there is no such deficiency; for a good stream from the interior flows through the centre of the town, causing much fertility, and large enough at full tide to admit of pinnaces and other small vessels visiting the island. A bridge, which unites the two divisions of the town, has been thrown across this stream.

Large numbers of sharks were continually swimming round our vessel; their dark green bodies, as they appeared in hundreds on all sides, were calculated to make a landsman shudder with terror. One of our bullocks on board the steamer having died, the carcass was thrown overboard; and the water being smooth and clear, it was truly appalling to see those voracious monsters of the deep dividing the spoil, as each endeavoured to fill his capacious maw. We were truly grateful that we were merely spectators and not sufferers in this awfully tragic scene.

I accompanied some friends on shore, but the heat was most intense and almost unendurable. It was considerably greater than any I experienced at Sierra Leone; and, to add to our chagrin and perplexity, when we had made up our minds to take refuge until the sun had descended near to the horizon, there was, alas! neither hotel, inn, tavern, nor coffee-house to receive us. We were relieved, however, from our embarrassment by the kind invitation of a young and beautiful black woman, who, making all allowance for the dark colour of her skin, was one of the handsomest and most genteel of all the sable ladies whom I had ever met with. She had been accosted by one of our young officers, as she sat beneath a verandah, who requested some information as to where we could find the accommodation required, when she politely descended, accompanied by two female slaves, and asked us to honour her mother's residence with a visit, and there take some refreshment.

Having determined that we would afterwards remunerate her in some manner for her kindness, the invitation was gratefully accepted, as we were fatigued and languid from the intense heat. The house to which she led us was, in common with most of the others inhabited by the blacks, constructed of wood, and covered with a kind of thatch. The entrance was through a sort of covered yard or court, having two little rooms on each side. A flight of wooden stairs communicated

with the principal apartment, the floor of which was perforated with square holes, and presented something of the appearance of a chess-board on a large scale, beneath which the earthen floor could be distinctly seen. This frame created a free ventilation, and kept the apartment in a cool and pleasant condition.

At the end of the passage there was a small door communicating with an extensive garden, well filled with a variety of trees, many of them laden with fruit, which had a most pleasing appearance as they basked in the sun's bright rays. In a large yard, which communicated with the beach, was the slave-lodge, where the boats, fishing-nets, &c., were stowed away. This yard, in common with other slave residences before described during our voyage, was all bustle and animation, every one running about bare-headed, fearless of the vertical sun, which was hot enough to half-roast a European.

The roof of the house in front appeared to be supported by six pillars, the intervals between which formed something like large windows, but without glass, in lieu of which there were pairs of long shutters, formed of laths crossing each other, between which the cool air entered the apartment with a pleasant effect; inside of these there were curtains of red calico.

From this verandah opened different rooms, such as parlour, drawing-room, and bed-rooms, all



of which were neatly furnished after the style of the Americans, who appear to be the principal traders to this place.

I have been thus particular in my description of the house, as it may be taken as a fair specimen of the generality of the others belonging to respectable people of a certain class. Had I described the residence of Mr. Leandro, the mulatto brigadier ; that of Mr. Pedreira, the " Monte Christo " of the island ; or that of one of the extensive merchants, I should have said that, as regards architecture and furniture, they are something similar to those in Portugal.

The old lady to whom we were introduced invited us to make her house our home while we we remained, as there was no hotel in the village.

During our short sojourn we obtained from the sable young lady some particulars respecting her history. It appeared she was not the daughter of the old lady ; and, indeed, we thought it rather strange that a young creature so symmetrical and so beautiful could be the progeny of the old individual before us, with her flat nose and deformed rickety appearance, and a handkerchief tied round her woolly pate ; for our heroine, on the contrary, had long, pretty hair, partly in braids, the rest falling gracefully on her shoulders. Her contour resembled that of a European, her neck and arms being round and well-formed. She wore a short red petticoat, similar to the Naiés ; a mantle of

white cotton was thrown gracefully across her shoulders, and fell down at the right side in the manner of an officer's sash, or the ribbon of a knight or grand-cross. A pair of neat yellow morocco slippers finished the picture below, and the flowers she wore in her head above. Her appearance was further enhanced by the gold ornaments round her neck and arms, while from a neat silver chain was suspended a small poniard, with an ivory handle of coarse workmanship, the ornamental use of which might be considered rather doubtful. However, I looked upon the latter as an additional proof that she did not belong to the island of St. Thomé, or any part of the maritime coast; and I was right in my conjecture—for we were given to understand that she had come from a considerable distance in the interior of the African continent, and that her introduction to St. Thomé was rather of a romantic character, as far, at least, as I could understand the story, which she told in a sort of Africano-Portuguese *patois*.

She said she was born near Lake Almady, from whence she was taken captive to Timbuctoo, in company with a large number of others, during a war which took place between King Harmental and the sovereign of Timbuctoo. This prince was a descendant of the great Beleelle, who extended his conquest as far as Bornou and Timbo; founded the celebrated Central African town which he called Timbuctoo, in commemoration of his having there

recovered from the enemy his bride Djazella, who had been lost in a hunting party—and, being found by the enemy, was carried into captivity on the very day when they were celebrating the festivities of the royal nuptials.

From Timbuctoo our heroine was brought by an old woman, widow of the priest of Mora, a small place in Soudan, or Nigritia, between Kassari in Bornou and Mandara. And here again, on the occasion of an invasion of the Fellatahs, she, together with her mistress and a large number of the people, was taken captive. She was then sold to a Moor at Adanowa, who removed her to Funda, to the north of Benim, on the new Calabar river.

The sister of the mulatto Portuguese secretary of the King of Dahomé purchased her at Porto-Novo, and sent her to Ajudá as a present to the king. She was at this time only twelve years of age. The vessel in which she was conveyed was obliged to take shelter at St. Thomé, and she, together with all the captives, was set at liberty—and, according to the manner so prevalent with white men at St. Thomé, became the wife of a young officer, who lodged at the house of the old mulatto woman. At the death of the young officer, from an attack of ague fever, he bequeathed to her his property, consisting of slaves, boats, jewels, &c. And the two women, having united their respective incomes, were now living in comfortable circumstances, by the labour of their slaves, among whom were

fishermen, bakers, shoemakers, tailors, and agriculturists. These slaves are fed and clothed by their owners—if the short shirt or petticoat worn by the men, and the long garment worn by the females, covering them from the breast downwards, can be considered as clothing. The children go about in a state of complete nudity.

At dinner we had a dish of smoked putrid fish, considered there as a most delightful dish. It was seasoned and served up with palm-oil, *oca*, *quiabos*, and some of the other excellent vegetables with which the island abounds. We were treated with *Felis-pote*, bread manufactured from mandioca; and it being a feast-day, we had meat, which is considered a luxury, sharks cut up and dried being their usual food. Everything they eat is highly seasoned with Malaguetta pepper, which certainly makes the food very palatable; but I consider it to be anything but a beneficial practice.

After dinner we took a stroll through the town, which lies opposite to Anna de Chaves Bay, near the fortress of St. Sebastião on the W.N.W., which is washed by the ocean from E. to E.N.E. To the east of this are to be seen the ruins of Fort St. Jeronymo, where the sea, rushing in, deposits salt, which, on being manufactured, becomes a considerable article of trade.

On the south side of the island there is an extensive low marsh, which in the rainy season becomes inundated, and forms a lagoon. Here ani-

mal and vegetable matter becomes decomposed, adding considerably to the insalubrity of the island, and affecting the health of the cidade, or town.

There are two other pools of this description at some distance from the town—one at the south-west, at a place called Arrayal, or the battle-field; the other to the west, near the bridge of Loceime; so that it matters little from what point the wind blows, for it carries with it deadly miasma—and this I believe to be one of the paramount causes of the unhealthiness of many parts of Western Africa. If proper sanatory measures were taken by the inhabitants with regard to their immediate localities, there would be a great diminution in the tables of mortality, and much of that pestilence which at present so often decimates the inhabitants would be averted.

Notwithstanding the above serious drawback, the town of St Thomé has a most pleasing appearance. It forms a large quadrangle, about one-and-a-half mile long and one mile broad; the streets are good, large, and clean—and the houses are in general built of wood, and covered with tiles brought from Prince's Island. Amidst these houses may be seen the lofty steeples of several churches, mostly built of stone, the principal of them being the cathedral erected in obedience to a bull of Paul the III., dated November 3rd, 1854. It is a large and splendid building.

The church of Nossa Senhora da Conceição, the

Misericordia, or House of Mercy, and the Hospicios of Santo Agostinho and Santo Antonio; as also a very neat church, the Madre de Deus, upon a small hill outside the town—constitute the remaining sacred edifices of St. Thomé.

I went to view the magnificent cascade called Glu-lu, from which flows the large stream dividing the town, over which, as before observed, is a wooden bridge.

The old Government-house is a very extensive stone building, affording great accommodation, the entrance door of which is approached by a lofty flight of steps. A great number of offices belonging to Government were located in this vice-regal palace.

The Government residence occupies one side, having at the rear of the building an extensive verandah, at each extremity of which there are steps leading to the large gardens, and a wood, in which, in consequence of the paucity of butchers' shambles, are kept cows, sheep, and fowls, for domestic consumption, a practice which is here very common. Vegetables, fire-wood, &c., are plentiful. Coffee, which grows wild, can be gathered in abundance, and is sold in exchange for European goods, such as clothes, shoes, furniture, &c., at the rate of 10s. 8d. for each arroba of thirty-two pounds. The poor often exchange coffee and pine-apples for cast-off wearing apparel.

The Misericordia hospital is a good building; it

was erected in 1504, by the Vicar of the Matriz, or mother-church, and was designed to afford medicine and medical assistance to the poor.

The medical men who attend on the poor are at present appointed by the Government; and an apothecary's department is established near the landing-place.

The custom-house, near which the construction of a stone wharf has been commenced, is a substantial building; and Mr. Lazara, the collector of customs, deserves honourable mention for the general order and regularity of his department.

The town-house, or Casa da Camara, has been built some thirty years, and is a good building. Attached to it on one side is the law-court, and on the other the Eschola Principal, or principal school, the professor of which was a gentleman respectably connected, but who, in consequence of a natural facility of abstracting from the pockets of the inhabitants of Lisbon all superfluous mineral productions, was treated to a change of air, in the hope that it might prove beneficial in curing him of this morbid monomania.

The prison is of stone—large, airy, and apparently constructed so as to insure not only safety, but ample accommodation for its inmates.

The market, which is held under a piazza, is large and well supplied with fruits, vegetables, and fish. The shops in the immediate neighbourhood of the market appeared large, and well supplied with

every description of European and American goods; but they did not present that cleanly appearance that is to be desired. There was no lack of hardware and general cutlery, china, glass, furniture, flour, wine, brandy, rum, &c., &c. The number of houses in the town of St. Thomé, independent of Government offices, is about 1250: they are nearly all thatched.

To the north side, and extending from Monte del Rey, or the King's mountain, are extensive pasturages, where large numbers of cattle roam at large in a wild state: there are also several Roças, or farms.

Fort St. Jozé, defended by a redoubt, *à la bar-bette*, which mounts twelve guns, was erected on the above mount in 1756.

The fortress of St. Sebastião, commenced in 1566 and finished in 1575, is a regular building, with good walls, containing four batteries. The Bateria Real, or Royal Battery, has nine guns; the rampart of St. Sebastião seven guns; St. Anna's seven, and St. Thomé's nine guns. There are also ten light guns in the fortress. The regular artillery company has barrack accommodation in the fortress, inside which are also the magazines, stores, ammunition, &c., &c.

This place being considered the key of the island, and a fortress of the greatest importance, the command of it is always given to a European officer of some experience.



Independent of the garrison of troops of the line, there is a regiment of militia in the town of St. Thomé, called *Regimento de Milicias da Cidade*, composed of nine companies, amounting to 1101 men. There is also a battalion of militia, called *Batalhão de Milicias das Villas*, or of all the towns of the island except the capital—composed of four companies, amounting altogether to 490 rank and file. The town regiment is in better order than that of the Prince's Island militia, although their organization is in many respects similar.

The island was colonized by some of the descendants of Israel during a persecution of the Jews, but they were captured before leaving the river Tagus. Some of the original settlers were also negroes who had been idolaters, and some Mahometans, besides convicts.

The first priest arrived at St. Thomé in the year 1493; and in 1500 the first Augustine missionaries arrived on the island, and founded there a convent, at which time the parish church of *Nossa Senhora da Graça* was erected.

With the increase of the population Christianity increased, not only here, but at Prince's Island and Anno Bom, the inhabitants of the latter appearing partial to Catholicism, although there are no Catholic priests to minister to them.

The religion of the people at first, as might have been expected from the heterogeneous character of the inhabitants, was of a mixed nature, being an

amalgamation of Judaism, Christianity, Moham-  
medanism, and Fetichism, which was becoming worse  
and worse, until King D. João III. obtained from  
Pope Clement VII. permission to erect St. Thomé  
into a bishopric, a measure which was effected in  
January, 1534.

Since 1782 no bishop has been resident on the  
island, and its spiritual affairs have been delegated  
to a lay governor or vicar-general. The divinity  
students who are candidates for holy orders are  
obliged to go to Bahia, in the Brazils, to be or-  
dained. It may, therefore, be guessed with what  
delight they hailed amongst them the presence of  
the Portuguese bishop who accompanied us.

Religious zeal and immorality are strangely  
blended in the character of this people ; but this  
is not to be much wondered at, when we call to  
mind the fact that, in civilized Italy, even the  
prostitutes keep a lamp continually burning before  
some Madonna in their bed-rooms, as a mark of  
religious veneration.

Our bishop was received on landing with every  
demonstration of joy ; he was saluted by a discharge  
of artillery from the two forts, the steamer, and a  
Portuguese sloop, the " Oito de Julho," or " Eighth  
of July," the forts, the vessels, and various emi-  
nences being gaily dressed with flags. At the  
landing-place near the custom-house he was re-  
ceived by a guard of honour of 100 of the finest  
black soldiers of the line, who had arrived from

Angola some months before. The governor in full dress, the judge, the municipality, together with all the other public officials, were also there to receive him with due honour.

The bishop, attended by this *cortège*, walked direct to the cathedral, while the beach was occupied by the town militia, the artillery of the line, with their field-pieces, and an immense multitude of blacks, who manifested the greatest enthusiasm, and the most ardent desire to kiss the bishop's ring and obtain his benediction. When he approached the church, at the door of which a canopy was erected, it was with difficulty he could obtain permission, in consequence of the crowd; for the people, although cowardly in their nature, seemed to brave the authority of the military in their zeal to approach his lordship.

He was received at the door by the clergy and divinity students. The "Te Deum Laudamus" was sung, and the band of the Portuguese sloop, "Oito de Julho," played some religious airs.

The people became so excited that they could no longer restrain their joy, but suddenly began whistling, shouting, clapping hands, and manifesting such wild joy, as is common in Western Africa, that they almost interrupted his address. In addressing the people, the bishop said, "That although there were many who, by their conduct, disgraced the character of Christians in presence of their brethren and of infidels, yet we were not to

be discouraged ; for there were many holy and good men, who exhibited in their lives the lustre of that faith which they had embraced, and who, fortified by the Holy Spirit and the Sacraments of the Church, and notwithstanding the opposition from separatists and infidels, were causing religion to be more and more respected, and continually offering up their prayers for the ingathering of more lambs to the one great Shepherd, Christ Jesus."

When the multitude thought that the bishop was about to withdraw, they became most uproarious to obtain his blessing. Their conduct might almost be termed riotous: they pressed so tumultuously upon the *cortége*, that his lordship thought it most advisable again to ascend the pulpit and pronounce the benediction, which, he explained, was as efficacious when pronounced over them collectively as it was when bestowed individually.

Notwithstanding, it was with the greatest difficulty we were enabled to proceed to the Government-house, amidst the whistling, clapping of hands, and other rude demonstrations of African joy.

After the presentation of the authorities to the Bishop, we proceeded into a large room adjoining, where, upon tables laid out in the form of a horse-shoe, the municipality had prepared a splendid dinner, given in honour of the visit of the Lord Bishop of Angola and Congo. We felt quite at

home when the various toasts and healths were being drunk and responded to, and we almost forgot that instead of being in Portugal we were in an uncivilized land. Among the various toasts proposed was the Battle of Asseiceira, and the band of the "Oito de Julho" was no doubt the first military band the inhabitants ever had the privilege of hearing.

The religion and morals of the people, even at the present day, are at a very low standard; and this is not to be so much wondered at when we consider of whom the great body of the people is composed, and the moral character of their principal preceptor, as also that of their black priests, of whom I am sorry to be compelled in justice to say that it is a disgrace to their profession. But this in part may be attributed to the want of a bishop to direct them; and the fact must not be lost sight of, that the colony was formed of the dregs of Portuguese society, and of a persecuted race of our fellow-men, who were then looked upon with abhorrence. When such elements united with the sensual daughters of the African Libambos, many of whom, there is no doubt, were nourished on human flesh, it is no marvel that there should be so much immorality and irreligion amongst the lower orders; for both at the island of Prince and St. Thomé there are many respectable and well-educated individuals, who are an ornament to society. But they are as bright spots amidst the

thick moral gloom, as constellations casting a halo athwart a dense and cloudy atmosphere surcharged with noxious vapours.

When the Bishop was returning to embark he was beset as before; and the judge who accompanied him having a decoration, from which was suspended a green cross, they manifested great eagerness to kiss it. This decoration was bestowed in consequence of the Bishop recognizing in the Judge a condisciple, or old university school-fellow; and no doubt the attention shown and the respect paid by the Bishop to the Judge conduced more to promote his authority and respect among the people than anything else could have done. Indeed this worthy judge required all the support he could obtain in his Herculean task of cleansing this Augean stable, to effect which would require at least the river Alpheus.

As a proof of the low state of morality, he informed us that on the first day of his arrival he was called on by a gentleman, who stated to him that he was prepared to confirm with him an engagement entered into with his respectable predecessor, and give him — for a favourable decision in his cause then pending. Mr. Baptista, the judge, manifested such virtuous indignation at the proposal, that the *gentleman* hastily withdrew. I am sorry to add that this upright judge has since died at Loanda, to which place he was appointed as Judge of the Relação, or high court, and

also to act in my room as Arbitrator of the British and Portuguese Mixed Commission.

Mr. Freitas, a wealthy merchant and planter, to whom I am much indebted for kindness and attention, invited me to accompany him on a visit to his plantation in the interior. On leaving the town we took a large circuit, passing by the beautiful waterfall of Glu-lu, and soon reached Praya Melão, where we saw the ruins of an extensive sugar manufactory which formerly was established here.

In the sixteenth century there were more than eighty Engenhos, or factories, in active operation in the island, which, although only a portion of it was under cultivation, produced more than 150,000 arrobas (about 43,750 cwt.) of sugar. The canes were imported from Madeira, together with persons to instruct the natives in the manufacture. But after the discovery of the Brazils it was found that the climate of South America was more congenial to the growth of the plant; and this, together with the invasions of the French, and the insurrection on the island of a tribe called the Angolares, induced the planters to remove to the Brazils. The islands of Prince and St. Thomé thus fell into decay, and now present only the relics of their former greatness, although Mr. Pedreira and Mr. Freitas are using every effort to re-establish their trade.

It would no doubt tend to the prosperity of those islands if the Portuguese Government would

act in the same manner as the British—who send African volunteers to the West Indies, &c.—and send some black volunteers from Loanda, as I was informed some were sent from Sierra Leone to Fernando Pó.

All the ground from Pico de St. Thomé to the south is mountainous, and at less than three miles to the E.S.E. the pyramidical peak of Anna Chaves, from whence issue numerous streams, raises its lofty head. There are also two lofty chains of mountains: one to the east, terminating at the precipices of the creek or bay, called Angra de Mecia Alves, so named after the daughter of the first colonizer, João de Paiva, in 1485, and from thence extending to Angra de St. João; the other ridge runs from the south-east towards the peak of Maria Fernandez and the peak Mocondon, and from thence in a south-west direction, presenting in succession the points Cão Grande, the big dog, and Cão Pequeno, the little dog, Ponta Preta, black point, and the very sharp peak of Praya Lança, lance beach.

At four-and-a-half miles' distance to the north-west of the town, or citade, of St. Thomé, we came to a plain surrounded by hills of an equal height, from the top of which there is a pleasant prospect. In the centre of the plain there is a pretty village, composed of about eighty houses, and with a population of about 250, all of whom are farmers.



The place is called Villa, or small town, de Nossa Senhora da Guadeloupe.

The second place we came to is called the Villa da Magdalena. It consists of about fifty huts, and has a population of about 150 individuals, most of whom appear to be in a miserable condition, and are of disreputable character. Some of the same sort we met with at the Villa de St. Amaro, and numbers at Villa da Santissima Trindade, which we also visited. At the former there were about ninety houses, with above 400 inhabitants; and at the latter about 100 huts and numerous farm-houses, containing more than 1,500 inhabitants, one-third of whom cultivate the ground, the remainder vegetating on what they can pick up.

Santissima Trindade is the best of the interior towns or villas. It is four miles distant from the point of Prayão; a large stream of good water runs through it.

The Commandant of the town is also the police magistrate. He kindly escorted us to Santa Cruz, which is inhabited by a tribe of the semi-barbarous Angolares. It might well be termed "the Eagle's Nest"; the place abounds with the most venomous species of black snakes. It is to the north-east of Angra de St. João, from which it is distant twelve miles.

The country of these Angolares forms what may be termed a vicarship, in which there are about 400 huts or houses, and about 1,200 inhabitants.

These people live by wood-cutting, manufacturing salt, rearing pigs, vegetables, fruits, &c., which they convey to the beach for the supply of the shipping; but they cannot be prevailed on to enter into the service of the other inhabitants for hire—although, since their defeat, they are not so formidable as they were, and are becoming more and more civilized.

The early history of this people is rather romantic. In 1544 a ship, laden with slaves, was wrecked at a place called Sete Pedras, the seven stones. The slaves being able to swim, got safely to shore, and fled to the neighbouring forest adjoining Angra de St. João, where they constructed for themselves Quilombos, or fortified villages. In the course of time they increased in number, and extended to the mountains and woods beyond; and becoming acquainted with all the passes of the mountains, at length became formidable to the rest of the inhabitants. In the year 1574, being but thirty years after the shipwreck, they paid a predatory visit to their neighbours, coming down by Mecia Alves. They brought desolation in their train, destroying the farms, burning the sugar plantations, and demolishing the machines and engines used in the sugar manufacturing establishments. Emboldened by success, they proceeded to attack the town; but being armed only with bows and arrows, they were unable to cope with the muskets of the militia, and were success

fully repulsed, and at last obliged to take refuge in their mountain eyries. They continued, however, from time to time to make harassing descents upon the people for more than a century afterwards, causing the planters to remove, and tending considerably to depress trade on the island.

It was not until 1693 that there was a cessation of these hostilities, when, goaded by repeated attacks, the Captain-General Ambrozio Pereira de Berredo gave orders to Matheus Pires, Capitão dos Mattos, or captain of the forests, to attack those irreclaimable savages in their strongholds. He burned their quilombos, and succeeded in capturing large numbers of prisoners, one-third of whom became the property of the Government, and the remaining two-thirds were divided amongst the captors. Thus terminated this protracted warfare, which had continued for the space of 120 years.

In 1595 the negro Amador endeavoured to effect that which was some years ago successfully carried out by Toussaint in the island of St. Domingo. Amador, taking advantage of the divisions which then prevailed amongst the authorities, when the Bishop in 1594 excommunicated the Governor, had himself proclaimed king, but was conquered and taken prisoner, and in 1596 publicly executed.

From the Angolares village of Santa Cruz, or Holy Cross, we went to the Villa de Nossa Senhora

das Neves, near Ponta Figo. In this village, which is said to be the oldest on the island, there are thirty houses, inhabited by about ninety persons, who are almost all labouring men.

Each of these towns, or villages, has a church, the only exception being Santa Cruz, the parish church of which is at St. Anna—these two villages constituting one vicarage. The villages or hamlets derive their names from their respective churches. There are also a number of chapels and oratories, belonging to different brotherhoods and private proprietors, one of the principal of which is at the farm of Pantufa, and is called Nossa Senhora da Gloria.

There are a number of government farms, with sugar factories attached, which are generally let at a small rent; but many of the farms have no owners, the title-deeds having been lost, and the property left unclaimed for many years. These lands ought by law to revert to the Crown, but still lie in abeyance. Other farms belong to Portuguese gentlemen who reside in Europe; and if they would only appoint proper agents, instead of black feitores, or bailiffs, and knavish mulattoes, their property could be turned to some advantage. The two best of those properties are Agua Izé and Bobo, especially the former.

Having thus nearly made the circuit of the island, we arrived safe at the extensive establishment of Mr. Freitas, over which we took a walk. This

merchant deals largely in various commodities, which he sends along the coast in his own vessels, to barter for gold-dust, ivory, and dye-woods.

It was not until 1800 that coffee began to be cultivated on the island; yet in 1832 the quantity exported amounted to 200,000lbs., in 1842 to 384,000lbs., and in 1852 to nearly 500,000lbs.—the quality being, as I was informed, considered in the English markets as of equal flavour to that of Mocha (*Coffea Arabica*).

The Cacao (*Theobroma Cacao*,) was cultivated as early as 1822; and although considered as good as that brought from the West Indies, the quantity exported never amounted to more than about 320,000lbs.

The *Laurus Cinnamomum* was brought to the island from Asia: it grows in any soil, without any culture, and, if properly attended to, its produce would be as good and aromatic as that obtained at Negambo, and shipped at Columbo.

The *Amomum Zingiber* is equal to that brought from India, called Curcúma.

There is also the *Piper Nigrum*, and the *Cannabis Sativa*, which were brought to the island in 1826. It is much to be deplored that more encouragement is not given to this article of trade, when it can be obtained of such excellent quality, at about 2,400 miles from Lisbon, instead of encountering the dangers attendant on doubling the Cape of Storms, to bring it from Cape Comorin.

The Dendé palm-tree, which supplies the European trade with oil for the manufacture of soap, &c., is considered of an excellent quality.

A great number of Dye-woods are exported; such as the alcacuz, guigó, gógó, néspéra, ová, and sangue. Various kinds of woods, suitable for ship and house-building, are also grown on the island.

The only description of mammalia in a wild state are monkeys; but the island is well-stocked with horned cattle, horses, pigs, goats, various descriptions of poultry, such as guinea-fowl, geese, turkeys, &c., all of which are in immense quantities. There are also very numerous beautiful wild birds, such as parrots, paroquets, canaries, sparrows, &c.

Reptiles are found in considerable numbers, the most deadly being the Cobra Negra, or black snake, of which mention has already been made; its bite is said to cause instant death. I saw one killed at Santa Cruz, of an immense size. The inhabitants say it moves with great velocity; it shines in the sun like a mirror; the head has some resemblance to that of a goose, with a red excrescence like a cock's comb, and a yellow neck.

There are numerous lizards, efts, toads, frogs, tortoises, and turtles. The latter is a valuable article of trade, large quantities being collected along the various localities on the coast. There is no lack of mosquitoes; and those laborious artisans called spiders are here the most ingenious of their tribe—and notwithstanding the enervating

nature of the climate, they execute specimens of spinning well worthy the profound attention and study of the connoisseur or naturalist.

Fish is in great abundance. A large quantity of salt is manufactured, and exported to Oére, Onim, Benim, Calabar, and Gabam. The process of manufacturing it is principally carried on during the windy months of July, August, and September.

There is also some earthenware manufactured, with which they supply the island of Prince, taking in exchange the produce of that island.

The return of arrivals of shipping for the year immediately preceding my visit to the two islands of St. Thomé was as follows:—American, 48; Brazilian, 11; Bremen, 1; Dutch, 2; English, 37; French, 9; Hamburg, 3; Portuguese Indian possessions, 8; Sardinia, 4—Total, 123.

Independent of the above, there are always large numbers of small coasters trading between the island and mainland, which are not included in the above list.

Grain, &c., is measured by the bag, each bag containing one peck, three quarts, and one pint.

The money used is small copper coin, of the relative value of twenty, forty, and eighty Portuguese colonial reis. The latter (eighty reis) corresponds with the Portuguese copper coin of ten reis, or one half-penny. There are also some small coins of inferior metal, called oracrá; also some very old defaced silver coins, of an irregular shape, which

are seldom met with. They were melted by a Portuguese governor during the last usurpation. While there I saw a printed copy of a sentence pronounced upon this governor, who had been convicted of melting the silver coin down for his own private use. Payments in gold dust are also common.

An annual fair of great importance is held on the island in the month of February.

The dresses in use are something similar to those described when speaking of Prince's Island. The people obtain from seamen old shirts, jackets, shoes, &c., in exchange for coffee; and they may often be seen dressed out in these articles, strutting about with all the self-importance of "lords." But the whites and mulattos, who are better informed, and believe themselves *gens comme il faut*, dress more after the Portuguese fashion.

The ladies are dressed in much the same manner as in Portugal; but when going to church they change their capes for rich mantles or embroidered veils. At home, their costume consists of a petticoat with a body, and slippers, but no stockings, which they only wear when they go out; both rich and poor wear a handkerchief around their head, especially the married women, who are never seen without it. Women of the lower class go about naked from the waist upwards, or with a kind of shirt and blue cotton petticoat, their legs, too, being bare.



The language does not contain so much of the African *patois* as that in use at Prince's Island.

The principal amusement is the celebrated African batuque dance, with which are always united the greatest drunkenness and licentiousness.

The number of inhabitants is calculated at about 8,000.

In the absence of the Governor-general, the island is under the control of a government colonial secretary, a judge, and a Junta da Fazenda, or board of finance, which acts for the two islands and Ajudá. The commandant of the fortress of St. Sebastião acts for the Governor, when the latter is absent on a visit at Prince's Island.

The average annual amount of custom dues received is about 6,000*l.*, and the expenditure about 7,000.

Before concluding my description of St. Thomé, I would just mention a few particulars respecting Ilhéu das Rôllas, or Turtle-dove Islet, which I visited in company with a large party of ladies and gentlemen from our ship, for the purpose of dining "under the line," as it is immediately under the equator. This islet forms a channel of about two-and-a-half miles broad, and from six to ten fathoms deep, between itself and St. Thomé. Numerous whales visit this channel in the season. The islet is about three miles in circumference, high, and covered with cocoa, palm, and a variety of other

trees. We landed at a nice beach on the north side, and dined in a valley close by. We admired two springs of brine near the sea ; but fresh water was scarce, being obtained principally from cavities, where it collects during rain, or from the natural reservoirs formed by the trunks of trees. Notwithstanding this, there are a great number of pigs, goats, and fowls, kept there by herdsmen.

At the south-west of St. Thomé there is also a small islet, called Macaco, opposite the celebrated large stone which, from its shape, is called Homem da Capa, or Man of the Mantle.

The Ilheo de Joanna de Souza is a large rock, noted for its submarine grotto, through which the sea is continually forced with such power as to cause a noise like that of the shots from heavy artillery.

According to a tradition which the people believe, a cavern passes under the island from north to south, about eighteen miles, through which the sea flows. It is said that the sea enters at the south side, near the point of the Ilhéu Grande, great islet, where there certainly is a powerful current, which sucks in everything passing within its influence. The spot pointed out as the place where the water is discharged after passing through the cave is to the north-west, at the point Diogo Vaz, where it is a fact that the sea bursts out with violence, driving up stones, &c.; but as no person

has yet explored this wonderful cavern, I cannot vouch for the truth of the popular tradition.

There are two ports or anchorages for ships opposite to the mainland, and four anchorages at the north side; there are also, all round the island, a number of creeks and small harbours, easy of access for small craft.

The port most frequented by large vessels is the Bay of St. Anne de Chaves, which I have already described. The other anchorage is that of Angra de St. João, between Point Aqua at the north-east, and Peak Macurú to the south-west. It is a mile-and-a-half wide at the entrance, and sweeps nearly one mile in a semicircle into the land. It is well sheltered from all winds but the south-east, and capable of affording accommodation to some fifteen or eighteen large vessels, having from five to six fathoms water, with a thin sandy bottom. The landing-place at the bottom of the bay is on level, sandy ground, at the mouths of two large streams, the banks of which are covered with cocoa-trees. On the two sides of the port there are inaccessible precipices, from which flows an abundance of water, which, by means of a hose or leathern tube, is conveyed to the casks of the ship's boats moored at the rocks beneath.

Foreign vessels, having obtained permission from the governor, call for supplies also at Fernão Dias, where they have from three to ten fathoms of water, and are well sheltered from storms. This

port lies north of the islet of Cabras, by which it is protected. The anchorage is a mile and a half distant from the beach. Here also a supply of good water is obtained from the Rio do Ouro, or river of gold, which flows through the property granted by King D. João III. to João da Silva, Count of Portalegre, his major-domo. Near to the same beach is Ubúa Flôr, a farm, where is the chapel of St. Francisco, and which, being on the top of a rock, forms the landmark to the anchorage.

The beach of Fernão Dias is more than three miles distant from point Diogo Nunes, and six miles from the capital. It is three miles to the north of the village of Our Lady of Guadalupe, and is surrounded by roças, or farms, which are kept in good order—so that altogether the island has a most picturesque appearance.

At Praya das Conches may still be seen the ruins of a very large building, which was formerly an extensive sugar factory. This small bay is also considered a good anchorage.

Água-ambó, near Point Figo, is another port, but is now seldom visited, as it is more than twelve miles from the capital, although famous in the annals of the island, as being the place where in 1486 the first settlers landed, and where was built the church of Our Lady of Neves, which still exists. In this neighbourhood are the celebrated properties of Rozema, Pero Vaz, and others who in the

sixteenth century possessed extensive sugar factories.

Nine miles to the S.S.W. of Point Figo is the beautiful bay of Santa Catharina, situated between Point Diogo Vaz and Point Alemãa, the distance between which is about three miles: here the water is smooth and about twenty fathoms deep, with a thin black sandy bottom. Ships may obtain supplies at a very cheap rate: there is also plenty of good water flowing from the neighbouring mountains, which are the highest in the island.

There are some small ports for vessels of light draught, into which large ships sometimes enter, but at great risk, as the sea is in general very high. At the ports of St. Anna and Mecia Alves, boats bound to the south take shelter during the night in time of high wind, resuming their course at break of day. Timber is also shipped from thence to the capital. To the east lie Engobó and Ribeira Peine, and to the west Yogó-yogo, Praya Pipa, and Praya Lança, where the Angolares manufacture salt, as also the Ilhéos or islets of St. Miguel, and a little to the west Gabado. Again, to the north of the two last-named islands is the Ilhéu Formozo; half-a-mile to the north of this is Ilhéu Côco, to the south of Point Furada, or Pierced, so called in consequence of an opening at the point, through which small boats can pass.

The island of St. Thomé was undoubtedly the

first colonized from the islands in the Bight; and also was the capital during the first three centuries after their discovery.

The first colonizer was João de Paiva, to whom D. João II. granted the captainship of the island on the 24th of September, 1485, and who offered liberal conditions to all who would accompany him. We were led to believe that he was successful in his efforts, from the fact that it was the first island that was enfranchised by the king, and that to the colonists was granted the special privilege "to trade in the five rivers beyond the fortress of St. Jorge da Mina; directly after which, on the 11th of January, 1486, the King granted to João de Paiva and his descendants that half of the island which he might select, an endowment which was subsequently confirmed by another deed, dated March 14, 1486, to his daughter, Mecia de Paiva, and whomsoever she might marry; and it appears not improbable, as this heiress was afterwards married to a noble knight named Alves, that the entail was perpetuated under the name and title of the Angra de Mecia Alves. This hypothesis is supported by the fact that, at the south-west of Angra de St. Anna, there is a well-known port, called the Angra de Mecia Alves.

The first settlers contended but for a short time with the insalubrity of the climate; for we are informed that, on the 3rd of February, 1490, King D. João II. again granted this captainship to João

Pereira, a nobleman of the royal household, for certain services there rendered by him to the Crown—a fact which proves that even at that early period knights and noblemen had settled at St. Thomé.

We are further informed that, on the 29th of July, 1493, immediately after the death of João Pereira, in addition to the captainship of the island, there was granted the munificent sum of 22*l.* annual revenue to Alvaro Caminha, knight and nobleman of the king's household, on whom, in addition to the above, was conferred, on the 20th November of the same year, the office of Alcaide Mor, or High Constable, of the fortress to be erected. Again, on the 8th of December, the same individual further received authority over all matters civil and criminal, with the exception that he could neither inflict capital punishment nor sentence to maiming. To further the colonization of the island, the children of captive Jews, together with numerous convicts, were sent out; and to each of the above the governor was ordered to give for his special service a female slave, to be supported by her owner.

Numerous knights and noblemen, relatives and dependents of Alvaro Caminha, accompanied him, and, being possessed of means for the cultivation and improvement of the island, received the privilege of trading in slaves, paper, &c., on the mainland as far as Rio Real, the island of Fernão

do Pó, and on all the coast of Mani-Congo; but they were bound not to interfere in the gold trade.

The colonists who had previously accompanied João de Paiva continued to live under canvas; their tents were of a very simple construction, erected on the beach of Agua-ambo, near Point Figo, to the north of the island; but on the arrival of Alvaro Caminha, who perceived the advantages of the bay (afterwards called Anna Chaves), he caused the people to remove thither. The place was formerly called Povoaçã, or, as termed in some foreign maps, Pavoasam, and by Urculla, Panoasam; but it afterwards obtained the appellation of the Cidade de St. Thomé. Alvaro Caminha also caused the mother church of the island to be erected.

The colonists received from Madeira the sugarcane, which they afterwards sent on to the Brazils—and hence originated the construction of sugar-mills, which, in the sixteenth century, amounted (according to modern authors) to about 300; although, if we are to credit an author who professes an intimate acquaintance with the island, there were never more than about sixty.

Alvaro Caminha superintended the administration of the island for the period of six years, when he died without leaving a successor, as appears from the fact of the captainship being granted, on the 11th of December, 1499, by King D. Manoel.



to Fernão de Mello, knight and nobleman of the royal household, whose authority was again increased by a decree, dated January 4th, 1500, which ordered that he should be assisted in this administration by two ouvidores, or judicial magistrates. Fernão de Mello was to enjoy his appointment "until natural death ensue."

The island continued to prosper every day under Mello's administration, until 1512, when some incendiaries burned the Povoação, and reduced the inhabitants to great misery.

King D. Manoel, by royal letters patent, dated January 9th, 1515, enfranchised all the female slaves who had formerly been given to the settlers, together with their children, who were all henceforth to enjoy every immunity connected with freedom. This decree was, in 1517, followed by another, granting the like privilege to all male slaves and their descendants.

I feel great pleasure in being enabled to record this additional instance of the philanthropy of this sovereign, whose name is embalmed in the memory of the sons of Portugal. It is a most pleasing consideration that this love of liberty and universal philanthropy has become more matured in the course of years, and that what was often formerly done merely for the sake of appearance is now being achieved from principle by our present beloved youthful king, who, from a conviction of the duty which he owes to his fellow-man, does all

in his power to carry out those enlightened views. By so doing he has gained the love and admiration not only of his own people, but also of foreign nations, who unite in wishing "Long life and prosperity to Dom Pedro V.!"

In consequence of a charge of misgovernment being at length preferred against João de Mello, he was, on the 19th of December, 1522, removed from the government of the island, which then reverted to the Crown, since which time it has been governed by a Captain-General or a Governor.

D. João III., by royal letters-patent dated Evora, April 22nd, 1535, commanded that henceforth the Povoação should be called the town of St. Thomé. The same king obtained, on the 31st of January, 1534, from Pope Clement VII. the privilege (again confirmed, on the 3rd of November, by Pope Paul III.) of constituting the church of Nossa Senhora da Graça a cathedral for the extensive diocese of St. Thomé, Congo, and Angola. By the bull of Pope Clement VIII., dated the 13th of July, 1597, this church was separated from St. Thomé.

We now proceed to describe the last island, Anno Bom, which is south of the equator. When first discovered by Europeans it was uninhabited, like the islands of St. Thomé and Prince; and King D. Manoel, by royal letters-patent dated the 16th of October, 1503, granted it to Jorge de Mello, and to his heirs and successors. Mello sent Balthazar

d'Almeida to colonize it, but it appears he did not fulfil his commission, for in 1550 we find the island still uninhabited. His nephew, Luiz d'Almeida, on the death of his uncle during the reign of King D. Sebastião, purchased it from Jorge de Mello for the sum of 88*l*., and immediately sent there some white people, together with a number of slaves, from whom descended the ignorant, superstitious, and indomitable race who now inhabit the island.

The first business of the settlers was to cut down and dispose of the wood, which was the only product of the island, and next to prepare a kind of cotton cloth, which was afterwards sold to the Portuguese.

Luiz d'Almeida built the church of Our Lady of the Conception, for the maintenance of which he obtained from the island of St. Thomé, of which he was a native, the entail or morgado of the Larangeiras, or orange-trees, "with the proviso that there should be at all times at Anno Bom a clergyman to say mass and to instruct the people of the island; and that the church, with its ornaments, chalice, dressings, retabolo, and whatever is necessary for divine service, should be kept in repair."

On the increase of the colony, two places were chosen for the settlement of the people, namely, St. Antonio de Praya, the capital, to the north-east, and St. Pedro to the south. Two small villages were also erected.

There were in the island nine Catholic churches,—Nossa Senhora da Conceição—which is denominated the Misericórdia, or house of mercy—Santa Anna, St. Jorge, Santo Antonio, St. Pedro, St. João, Santa Cruz, and Nossa Senhora das Neves.

The population is about 3,000, all of whom are Catholics; but their religious ideas are very peculiar, inasmuch as, though they are anxious that white priests should administer to them the sacraments, they are unwilling to allow them to exercise any authority. In consequence of the manifestation of such a spirit, it is now nearly a century since a single curate could be obtained for any of these churches.

The sacristan of the see being the only one who can read, and that imperfectly, fills the office of clergyman, but only so far as attending on holy days and praying with the people are concerned. If a ship should happen to call having a Catholic chaplain or priest on board the people flock to him with offers of fowl, fruit, &c., that they may receive from him confession, baptism for their children, and confirmation of their marriages. It is indeed deplorable to see such destitution of religious services as exists among them. The descendants of Luiz d'Almeida introduced into the island various descriptions of cattle, of which there remain now only some goats, a few pigs, and great numbers of fowls. They encouraged the plantation of mandioca and cotton, and established

manufactories for cotton cloths—the only ones on the island: there is also a fishing establishment.

The last of the donees was Martinha da Cunha d'Eça e Almeida, who not having a legitimate deed, the island was finally sequestered to the Crown of Portugal in 1744. It was subsequently (thirty-four years afterwards) ceded to Spain, to which kingdom it at present belongs.

Don Joaquim Primo de Rivera took possession of the island, on behalf of the Spanish Government, on the 9th of December, 1779. Notwithstanding the earnest entreaty of the Portuguese Commissioner and the overtures of the Spaniards, the people made an obstinate resistance, and refused obedience to the new government, having received an impression that the Spaniards were heretics. They had formed this idea from the fact that the Spanish flags bore lions, or caxorros, as they called them, and no argument adduced could disabuse their minds of this impression. They were also informed, or by some means received the impression, that H.M.F. Majesty's Government had sold them as slaves to the King of Spain, and that they were forthwith to be transported to the American possessions.

The privation and disease which followed the assumption of authority over the island by the Spaniards occasioned great discontent among the troops, which terminated in a mutiny in the year 1781, so

that the chiefs or officers in command had to abandon the island and take refuge in Monte Video.

Since the above period the island of Anna Bom has revelled in a state of unrestrained freedom, and has been subsequently used only as a port where foreign vessels and coasters call for provisions, or as a sanitarium or refuge for invalids and those in a state of convalescence.

The chiefs or governors of the natives, called *Capitães Móres*, or high captains, are elected by the voice of the populace, for the period in which three vessels shall call at the island; in consequence of this uncertain tenure of office, some remain in command for only one month, while others retain office for one or two years.

These republicans are in general pacific, and only manifest a warlike disposition when they think their independence is about to be assailed, the prospect of which excites them to a state of ungovernable fury.

They are very superstitious, and are often led by this feeling into acts of great cruelty. It not unfrequently happens that some of the unfortunate inhabitants, charged with sorcery, are thrown into the sea, and their bodies have often been washed up on the shores of St. Thomé. Instances have been known of the accused being so fortunate as to reach the island alive.

I will not detain my readers by a further description of this island, which is entirely unconnected

with any European or civilized nation. I may merely mention, in conclusion, that it is very fertile, being well watered by the streams Agua Pata or duck-water, Agua Grande or great water, Bóbó, and numerous little brooks. It is considered the most healthy of all the islands of the Bight, having a most salubrious climate.

There is an abundance of fish in the sea around its coasts. At the south side of the island there are three large rocks, which perpetuate the names of the first discoverers, respectively called Escobar, Santarem, and Fernão do Pó.

The island is three miles and a half long by one and a half broad, and on its highest land there is a lake of considerable extent, which is surrounded by timber, palm-trees, &c.







Nicolas, Prince of Congo.



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1944

1945

1946

## CHAPTER II.

Alarm of Fire—A New Dilemma—Loango, or Boarie—Native Sovereigns—The Portuguese in Congo—Smugglers in the Port of Ambriz—Molembo—Cabinda—The Painting House—Licentious Customs—Conversation with Natives—Porto de Pinda—Diogo Cam—Destruction of Barracoons—Ambriz—Mines of Bembe—St. Joze d'Encoge—St. Salvador—Colony at the Mouth of the Zaire—Troubles in Congo—The Agua Rozada Dynasty—The Jagas or Zimbos—Portuguese Slave Trade—An Ancient Padrao—Extension of Portuguese Authority—Contest with the Blacks—Liberation of Slaves.

On the morning of the fifth day after our departure from the islands of the Bight, the voice of a child was heard vociferating "Fire! fire!" The reader may imagine the consternation of all on board at this alarming announcement: a shock of electricity could not more effectually have aroused every individual than did this exclamation. In an instant there was a simultaneous rush towards the deck of passengers, officers, soldiers, and crew; and when, by prompt measures, the flames had

been extinguished, we proceeded to investigate the cause of the disaster, and learned that it originated as follows:—

A child on board, having stolen a chicken, hid himself, in company with a boy from the fore-castle, in a magazine, where they set to work to cook the spoil in a small earthen stove; but the sparks from their fire having communicated with some brandy, it ignited, and reached a small quantity of gunpowder, which was kept for immediate use. The principle of self-preservation caused the culprits to sound the alarm, so that my fellow-passengers and I have been mercifully preserved by a gracious Providence.

As soon as we had recovered from this panic another arose, it being announced that “the fire-wood shipped at St. Thomas was nearly all consumed.” What were we to do in this new dilemma?—our sails were almost useless, and our masts were so weak as to be almost incapable of carrying canvas of sufficient quantity to propel us “to our desired haven.” It was suggested that we might get into the river Zaire, or Congo, and obtain from the extensive forests on its banks a sufficient supply of wood to meet our present urgent demands; but in doing this we should have to encounter the ferocious wild beasts which infest the woods, and not only these, but the savage inhabitants of the coast. We had, therefore, recourse, as a forlorn hope, to the supply of fuel afforded by

the spare masts and spars, hen-coops, doors, partitions, and every available substance that was ignitable, with the exception of a few bags of coals, kept for the last extremity, and a judicious application of these resources happily brought us to the capital of Loango, or Boarie, in 4° 42' S. lat., and 12° W. long.

The town is large, with broad regular streets, which are kept clean and in good order, and planted at each side with trees. There are great numbers of huts built so as to form squares; some of the barracoons, or buildings, are large, as if designed for factories, or peradventure to afford accommodation to slave-dealers. The palace of the sovereign is not one of any great importance, although he possesses some furniture and even plate.

In days of yore the chiefs or kings of Molembo, Cabinda, and Ambriz were subject to Mani-Congo, the master, or king, of Congo; but after the decline of the family, Agua-Rozada (which was the *bonâ fide* original royal family of Congo, and became tributary to Portugal), the sovereigns of Loango, Molembo, and Cabinda became almost independent of the kings of Congo.

As early as 1648 the port of Loango was occupied by Portuguese troops; as I find that in the above year, by an order of the Restorer of Angola, Salvador Corrêa de la Benevides, four men-of-war were sent to expel the Dutch from this town, and from Zaire and Cabinda.

The extraordinary success attending Portuguese commerce in the eighteenth century at Angola and Benguella so enriched both the rulers and their subjects, that they became apathetical as regarded their exclusive rights to trade with the kings of Congo ; consequently the foreign vessels which visited the ports of Loango, Molembo, Cabinda, and Pinda (at the mouth of the Zaire), finding they were unmolested, by degrees superseded the Portuguese traders in those important ports.

But what appears to me, if possible, a more flagrant omission of duty on the part of the governors, was allowing smugglers of all nations to make their head-quarters at the port of Ambriz, which is, beyond all doubt, subject to the control of the Governor-general of Angola, as will be satisfactorily proved in due time. King Dom Pedro V. was recently induced to occupy the port and territory of Ambriz, by the desire to set at rest the question of right ; and I live in hope of seeing our king assert his legitimate claim to all those ports from the 5° 12' to 8° south of the line, on the coast of Mani-Congo, through which flows the great river Congo, or Zaire.

No doubt the first place to be taken possession of will be the important and healthy port of Molembo ; as, on the 30th of December, 1854, the King of Molembo, Munipoto sent, as ambassadors to the Governor-general of Angola, Zau, his son,

Lenquesten Bexiga, his son-in-law, Fernando and André, his brothers-in-law, and three more of his nobles, who were publicly received in the Hall of Audience by the Governor-general, the Bishop, and a great number of military and civil officers. On this occasion the ambassadors made a declaration to the following effect:—"That they had come authorized and deputed by the King of Molembo to declare that he, with the advice and concurrence of the prince, his counsellors and principal subjects, had decided to declare that they considered themselves as vassals of the Portuguese Crown, as their ancestors were according to the traditions of their fathers, to which they desired to conform. They, moreover, requested that the Portuguese would establish an armed force in Molembo, for their protection and for the enforcement of order, and would build fortresses in convenient places; and they expressed a hope that His Excellency, the Governor-general, would accept this their public declaration, which was spontaneously made by order of the King of Molembo, and that the customs of their country would be respected by the authorities of His Most Faithful Majesty in all matters which did not interfere with the laws of humanity and of the Portuguese nation."

To the address, of which the above is the substance, the Governor-general gave the following reply:—He said that in the name of H.M.F. Majesty, and as his Majesty's representative, he accepted the spon-



taneous declaration of vassalage made on that occasion by the ambassadors of the King of Molembo, and in his name, without any prejudice to the anterior rights of the Portuguese Crown to the territory of Molembo, and all others, from the 5° 21' to the 8th degree of S. lat., possessed by the incontestable right of original conquest, which was included within these limits. He said he would inform His Most Faithful Majesty of this solemn declaration of obedience on the part of the King of Molembo—and that in the meantime he would do all that lay in his power to meet their wishes as regarded the occupation of their kingdom by the troops of H.M.F. Majesty.

Articles of agreement were then signed in due form by the Governor-general, the Bishop, my kind friend and companion, the Colonial Secretary, Carlos Possollo de Sonza, now member of the Cortes, and by all present, in the name of H.M.F. Majesty, as also by the Ambassador of the King of Molembo. As soon as the compact was ratified by a solemn oath, the field brigade that was in the large square of the palace announced it by firing twenty-one guns, after which the ambassadors were conducted to the splendid dining-hall of Government-house, where a sumptuous *déjeuner* was prepared, which, to judge from the expression of their countenances, and their powers of mastication, received from them the most conclusive proofs of unqualified approbation, not only on account of the success of their

mission, but particularly of this tangible proof of the favour with which they had been received by the benign Government of H.M.F. Majesty.

The next place to be noticed is Cabinda, a town celebrated as one of those which questioned the Portuguese authority.

I have already mentioned how, in 1649, the Dutch were expelled by the Portuguese from thence, as also from the river Zaire. I would here remark that in 1783 Queen Dona Maria I. caused a fort to be built there, the garrison of which suffered much from disease, having lost 300 men during the eleven months immediately succeeding its erection, about which time it was attacked by the French, and taken possession of, on no other grounds than the power of might *versus* right.

One of the most remarkable things in this town is the Casa das Tintas, the painting-house, where the unmarried girls go to be painted, or, I should rather say, greased by the sorcerers, a custom which is performed with a variety of jugglery and strange ceremonies. They here learn from the sorcerers various indecorous lessons, tending to the promotion of licentiousness, which is tolerated to a great extent before marriage—and which causes great annoyance to voyagers visiting their shores.

But after the wife has been purchased, she must shew all good faith and fidelity to her husband. The price is generally paid in *peças de fazenda*, pieces of cloth, which the men receive as wages for

acting as boatmen on board the coasting vessels, or labouring in the arsenal.

There is a great similarity between this tribe and the Kroomen, described in the seventh chapter, vol. i.

They row or paddle along, without intermission, under a vertical sun, singing their monotonous chants or songs, as may be witnessed in the war pinnaces which are sent out in those seas to capture slavers.

They are very tenacious of their honourable name as good and experienced seamen, and receive as the greatest insult any expression that seems to suggest a doubt as to their excellence in this respect. I on one occasion felt annoyed at their tardy movements when bringing me on shore, and expressed my impatience at the delay, and also at their monotonous song, always ending with the words, "*Oh! angana matta bicho*" (master, kill the worm for me); the meaning of which is, that the master must give them to drink a *petit coup*, to drown the worm which is supposed to be gnawing them, and the cravings of which, if not satisfied, would eventually devour the entrails of the poor Cabinda! As it appeared that this song would never end, my impatience increased to the *ne plus ultra*; for it seemed to me that, contrary to the generally received opinion, the more they sang the slower went the canoe; and therefore addressing myself to the master of the boat, I said, "What are

you saying?—for the last half-hour I have been in your canoe I have heard nothing but ‘matta bicho;’ you are only a fresh-water sailor.”

“*Angana*,” (master,) said he, “you please no say me fresh-water sailor; no, massa, me no fresh-water sailor; me always salty watter—me buy two wives.”

“But,” said I, “how does the fact of your buying two wives disprove that you are nothing but a fresh-water sailor?”

“Well, *angana*, you know Cabinda go far, very far away on salt sea; he go in canoe, which he make from big tree, and he have no smoke (steam); make canoe go fast, to have much trouble, paddle paddle more, more; if wind big, and sea big, then we paddle paddle much to bring canoe to deep salt sea, to port and port, and me sing day and sing night, and me paddle paddle; and when Cabinda get tired, Cabinda go to beach and there *tobaccoes* (smokes) and sleeps; and again Cabinda go into canoe, and he paddle paddle, and he get to the Maniputo’s” (the negro name for the King or Governor of Portugal Town,) “and Cabinda sings, and paddles much because belongs to custom-house, and ships, and arsenal, and gets plenty *peças de fazenda*, and gets plenty *matta bicho* from good *angana* like you.”

“Yes, yes; but what about the two wives?”

“Beg pardon, massa, me go to say, if massa let me, but massa hurry hurry, get shore, and massa hurry hurry, get story and no wait. Well, me go back home again, and me go to *Casa das Tintas*, and buy one

wife me like, and then me go back to Maniputo's ports; me paddle paddle in canoe, and me get more and me come home and get 'nother wife, and now me go again, an' when me go home, me get 'nother, so, massa, no say me fresh-wattar sailor—for Cabinda go four times cross big salt sea get wife at *Casa das Tintas*."

"And why have you so many wives?—we white people have only one."

"Yes, yes; but white *enganas* (ladies), good for nuttin, much cost all life long, only read read, write write, eat eat, play play; but no work for white men."

"Well, well, but what do you do with all your wives?"

"Oh! Cabinda women very pretty, very good; she bring much bracelets to Cabinda man; when she get married she love husband, she go to hut, she work, she cook, she keep *pequeninies*," (little children); "when Cabinda plenty wives, he no more go to paddle paddle, no more work, he keep house, he tobaccoes, and wives love him."

"But if your wife should love another Cabinda, what would you do then?"

"Wife not much do so, but if wife bad, Cabinda go to Mambuco" (viceroy or chief) "and say, Give you Cabinda your cane, and Cabinda give Mambuco so many piece of cloth; Cabinda bring him to bad bad man; take wife, and he show him silver handle cane, and make him pay fine, and give

wife; then Cabinda pay Mambuco and keep all left."

This conversation gives some insight into their manners and customs.

While I was in the colony some British cruisers called, and were desirous of entering into some treaty with the Cabindas, but the latter appeared partial to the Portuguese, for they requested that our national flag might be hoisted in the country.

I would take this opportunity of acknowledging the kind offices of the people of Cabinda, and also of the celebrated Frank, the Governor of Porto Novo, a man of some education, who is possessed of a comfortable house, plate, furniture, and has much influence over the Mambuco.

Leaving Cabinda and proceeding along the coast, although at a good distance from land, we perceived a strong current, together with a change of colour and taste in the sea. This increased as we approached nearer to the mouth of the Zaire, or Congo, where the Portuguese settlement of Porto de Pinda is established, the town being built nigh to Ponta do Padrão, in lat.  $6^{\circ} 10'$  S. and  $21^{\circ} 18'$  E. long. of Lisbon.

It was here that the celebrated discoverer of Congo, Diogo Cam, in the year 1485, erected the famous obelisk, or stone pillar, called the Padrão of St. George, on which were cut the national arms of Portugal, the name of the King, and date of the discovery; but this memento of the zeal and en-

terprising spirit of the Portuguese was ruthlessly destroyed by the Dutch during the time of their usurpation of the settlement. Notwithstanding this wanton act, a better memorial of the zeal and piety of the Portuguese sovereigns has been preserved in the establishment of the missionary convent of Capuchin Friars, in the territory of the Count of Sonho, who was subject to the King of Congo, or Mani-Congo. This convent was established for the religious instruction of the inhabitants of Sonho.

After the discovery of Congo by Diogo Cam, in 1485, he sailed for Portugal with the intelligence of his discovery, taking with him some of the inhabitants of the country, whom he brought back in 1486. After this he continued his voyage of discovery, and set up two additional Padrões, or stone pillars—one called St. Agostinho, near to the River Padrão, and opposite to the islet of Pina, in the Bay of Santa Maria, to the south of Benguella; the other on the Manga das Areias, or, to speak more properly, at Cape Negro, which is contiguous to it on the north. This Padrão is marked down on the map of Africa drawn by Mr. Arrowsmith in 1841, but the name of the discoverer is erroneously stated.

After Diogo Cam another Padrão was planted by Bartholomeu Dias, called St. Jago, at Angra dos Ilhéos, or Angra Pequena, little creek, to which the Portuguese still lay claim, as also to the island

of Possession and the guano islands of Ichaboé. The reason why Dias did not pay more particular attention to this part of the coast was, no doubt, his great anxiety to discover the south of the African continent, in which he succeeded, thus opening a way round the Cape of Storms to India, which fact alone has immortalized his name.

The port of Pinda has had to endure numerous assaults from time to time by pirates, &c. So early as 1600, four French pirates plundered the settlement; in 1609 some Dutch corsairs established themselves there, but were again dispossessed in 1648 by Manoel Pereira Foriaz, who brought four men-of-war to effect that object; and again in 1652, a Dutch corsair was driven away from the Zaire by Joai de Araujo, the same captain who subsequently, in 1658, first captured on the coast of Benguella a slave-trader, which proved to be an English vessel.

In 1855 the Portuguese Government, desirous to terminate the nefarious slave-trade, to give protection to all lawful traders, and also to establish their own rights and encourage their factories, besides punishing the chief of Ambriz, established there a military post, under a deputy-governor, who had control over two presidios, or præsidiums (fortified settlements). One of these was called after Pedro Quinto, and is situated on the mountains of Bembe, and the other at Porto Pinda. Over both of these the Portuguese flag has



floated since 1855 ; but this I had not the privilege of seeing on my first voyage, neither was it then discoverable at Ambriz, a town on the bay of the same name, into which the rivers Ambriz and Loge flow. Its position is  $7^{\circ} 50'$  lat. S., and  $22^{\circ} 05'$  long. E. from Lisbon. It is now a considerable time since it belonged to Portugal.

It was a place remarkable for its barracoons for slaves, and also for the extensive smuggling carried on from thence into the interior, to the Portuguese town of Loando, and other places.

In consequence of the continued insults and loss of property experienced by the Portuguese and foreign traders from the petty king of the country, the Portuguese Government determined, if possible, to destroy the barracoons, which had been long considered as the head-quarters of slavery.

These barracoons were of vast extent, with high walls, within which the slaves were allowed to mix together, without regard to age or sex, as the traders were fearful of the visits of cruisers to the coast.

Here luxury, dissipation, and licentiousness, to an incredible extent, were indulged in; for there were neither clergy or any civil or military authority to check the traders in their wild career, and the white men were living in a whirlpool of so-called pleasure.

For the above reasons, and in consequence of the value of the rich copper-mines in the moun-

tains of Bembe, the Government established not only the two military posts of Porto de Pinda at the mouth of the Zaire, and Pedro Quinto in the mountains of Bembe, but also a custom-house at Ambriz; and there they stationed, moreover, a secretary, store-keeper, and an apothecary.

The mines of Bembe were given to the Portuguese by the King of Congo towards the end of the sixteenth century, as related by Balthazar Rebello de Aragão, whose autograph relation I found in the Royal Library of the Palace of Ajuda, in Lisbon (now under the superintendence of Alexandre Herculano, a learned Portuguese historian). These mines Aragão reports as very rich, and abounding with copper of an excellent quality; and he states that he undertook, under certain reasonable conditions, to work them at his own risk and expense, and to convey the copper to Loanda; but these terms were not accepted, and the mines remained unattended to, till the year 1855, when the present King of Portugal established the præsidium of Pedro V., and gave instructions for the working of the mines; which has accordingly been commenced under the able superintendence of an English engineer, employed by an enterprising exploratory company, under the immediate supervision of Francisco Antonio Flores. The engineer reports that, from the extent of the mines and the large quantity of malachite found there, they may be looked upon

as the most valuable hitherto discovered, the malachite being of a superior quality and great beauty, according to the opinion pronounced in England by persons qualified to judge of specimens submitted to them.

I have great pleasure in saying that these mines are now being most efficiently worked. I learn that from the 1st of February, 1857, to the 21st inclusive, there were collected 941 bags of malachite. This was obtained under the direction of a Portuguese miner, assisted by sappers and miners of the line, and some black people, as the English engineer and his assistants unfortunately caught the fever and died. The number of persons employed was twenty-four sappers and sixty miners, who succeeded in raising 120 arrobas\* daily.

These mines are considered of great importance from their position and contiguity to the rivers Loge and Ambriz, as by their means the ore can be easily transported to the sea, and communication maintained inland from præsidium to præsidium.

St Jozé d'Encoge is the most northern settlement Portugal possessed until 1855; but the shortest route from the river Loge to the range of Bembe is by landing at Port Sangano, and crossing Luanica. However, there is another way, by disembarking at Mani-sembo, on the river Ambriz, west of the Salina, or salt pit, and crossing the

\* 82lbs. each arroba.

forests straight on to the serra or range of Bembe. Proceeding up the river Ambriz, between which and the river Onzo on the left borders, southwards, are the villages of Soso, Mani-quibungo, Zala, Sundo, and Onde, and landing at the banza of the Duke of Quina, west of the territories of the Queen of Masala-Massamgo, we arrive at the copper-mines.

The banza of the Marquis of Pemba, or Bembe, and the range of the same name (in which are the copper-mines) are to the south of the territories of the Duke of Bamba, to the west of whose banza, in a direct line, is the banza of the Count of Sonho, near to Porto de Pinda, at the mouth of the Zaire.

To the east of Bamba is the kingdom of Oando (north of that of Queen Massala-Massango), and to the north of Oando are the Mossossos, and north-east is the country of Oh-Holo; again to the north-east of this are the molluaks of the potentate Matiamvo, which is the most eastern boundary of the kingdoms of Bama-Angoy, near to Cabinda, and Manimange at the mouth of the Zaire on the right bank—which, together with the possessions of the dukes, marquises, and counts, already mentioned, are still feudatory to the Mani-Congo, or King of Congo, who resides at the capital, St. Salvador, but who is also in his turn a vassal of the King of Portugal.

The first Catholic mission was dispatched to Congo as early as the year 1490, and arrived in

1491. Soon afterwards the King, Queen, and Royal Prince were baptized, together with many of the nobles and people.

A short time after was built the town of Ambasse, afterwards called St. Salvador; also the church of Santa Cruz, or Holy Cross, and a fortress governed by an *alcaide*, at the mouth of the Zaire, which was well garrisoned. King Dom Manoel continued on friendly terms with the kings of Congo, whom he allowed to bear a part of the arms of Portugal; he also conferred on them the titles of *Senhoria* and *Alçada*, or lordship, with power to appoint their own *Ouvidor*, or magistrate. At the same time was founded the convent of Capuchin friars; and there were also numerous Portuguese residents at St. Salvador.

In the kingdom of Congo the public were in much doubt relative to the succession to the crown, and also in reference to the new religion just introduced—the latter subject having been agitated for a long time.

At the period above alluded to, namely, the beginning of the seventeenth century, the Portuguese colony at the mouth of the Zaire was of equal importance to that of Loanda.

The suburbs of St. Salvador were well protected, the Portuguese having also an *Ouvidor*, subject to the Governor of Angola; and, by permission of Pope Paul III. a cathedral church, for the united district of Congo and St. Thomé, was commenced,

November 3rd, 1534; but the districts were disconnected by Pope Clement VIII., July 13th, 1597, and the see of St. Salvador was transferred to Loanda in 1627. Besides the bishop, there were nine canons. There are twelve churches in the kingdom of Congo.

In 1641 the Dutch took possession of the factory of Pinda, at the mouth of the Zaire, where they built a fortress; but it was completely demolished in 1648, by Salvador Correa de Sa, the "Restorer of Angola," who, having expelled the Dutch, proceeded to chastise the King of Congo for the countenance given to the Dutch.

From that time the kingdom remained without any clergy, as may be seen by the letter of King Dom Garcia V. to the King of Portugal, written in 1814, wherein he begs that clergymen may be sent to Congo; and reminds the King of the ancient custom, which he requested might be restored, of granting to the King of Congo a crown, sceptre, royal ring, seal, arm-chair, mat, parasol, and other appendages of Royalty. He further remarks that when King D'Alvaro I. of Congo paid homage to the Crown of Portugal, the King Dom Sebastião raised the principal Dembos, Soras, and Quilombos, relatives of the King of Congo, to the rank of dukes, marquises, and counts.

Dom Garcia II. was King of Congo at the period when Salvador Correa sent his officer, Bartholomew de Vasconcellos da Cunha, to chastise

him and his subjects for countenancing the Dutch in their usurpation of the Portuguese settlements. On this occasion Cunha destroyed the quipácas, or strong trenches, formed by the roots or stumps of large trees—burning the banzas and libatas (towns and villages). The King of Congo was so hard-pressed, that, to obtain peace, he gave up the possession of the island of Loanda (opposite the town of the same name), as an atonement for his defection, and in lieu of the pareas, or tribute, due to Portugal. King Dom Garcia II. died in 1663, and enjoined on his son, Dom Antonio, as his last bequest, the duty of taking vengeance for the insult offered to him.

Dom Antonio, having received his father's dying injunction as his last legacy, endeavoured to carry it out to the letter. After having exercised much cruelty towards his own brother, he caused him to be put to death; and his next act was, in 1665, to raise an army of 100,000 men, and enter the Portuguese settlements. Luiz Lopes de Sequeira encountered him with 400 Portuguese and 6,000 empacasseiros, or black soldiers, with two large guns. They met at Ambuilla, and, after a hard-fought battle, victory decided in favour of Luiz Lopes de Sequeira, who captured Dom Antonio, and forthwith ordered him to be decapitated.

At the church of Nazareth, at Loanda, I saw portrayed on a glazed Dutch tile a memorial of this celebrated battle.

After the death of Dom Antonio, the throne of Congo remained vacant for the space of thirty years, during which time the kingdom was much disturbed by civil wars and commotions, until at length the people were compelled to entreat King Dom Pedro II. of Portugal to adopt some measures to remedy the evils with which they had to contend.

In consequence of this appeal, the King issued a royal mandate to the then Governor of Angola, Dom João de Lancastre, dated March 17th, 1690, wherein he directs him to interpose his authority, and see that a legitimate king be elected for Congo. This order was again enforced by a royal letter, dated April 29th, 1691, and again by another on the 24th of January, 1693.

In consequence of the above repeated instructions, this knotty point was at length settled by election, when the choice fell on Dom Pedro Agua Rozada, a person of royal blood, descended from the Dukes of Batta; but questions having arisen as to the validity of the election, the King again wrote on the 5th of March, 1700, appointing a triumvirate, consisting of the Duke of Bamba, the Marquis of Pemba, and the Count of Sonho, whose duty it was conjointly to elect a king for Congo. This was ultimately left to the final decision of Brother Francisco de Paiva, Prefect of the Mission of the Capuchin friars.

Since then, or, more properly speaking, since



1702, the Agua Rozada dynasty has remained on the throne of Congo, and has always remained faithful to the Crown of Portugal.

From 1554 to 1626 there were eight bishops who in succession presided over the spiritual affairs of Congo.

As early as 1548 we find there existed a King of Angola, a name derived from the first conqueror, called An-Gola. The former title was King of Dongo, which is the most southern province of the extensive ancient kingdom of Congo. This title was continued until about the middle of the sixteenth century, a few years before the country was invaded by the Jagas, called also Zimbos, a people who rushed like a torrent down upon the vale, sweeping the flocks and herds; they are supposed to be the same as the Sumbas, who occasionally infest the coast as far as Sierra Leone, and are said to be cannibals, and at that time to have been governed by a woman called Tomba or Dumba.

As before observed, it was near the sixteenth century, and a few years before the invasion above alluded to, that Gola Zinga, or Jinga, gave to his son Gola Bandy, as apanage, Dongo, which was part of the extensive kingdom of Congo—hence the similarity of names which we sometimes meet with, and which has often confused historians. But, although they have sometimes been under the control of the same sovereign, these two countries have yet remained distinct kingdoms.

Young An-Gola having, in 1559, succeeded his father, extended his conquests as far as the entrance of the river Dande, north of the Bengo, at the port of Loanda, which is formed by a channel of the sea running between the island of Loanda and the town of the same name on the continent.

In 1570 the Portuguese commander, Francisco de Gouvêa, of the island of St. Thomas, assisted the King of Congo against An-Gola, and with difficulty succeeded in restoring him to the possession of his kingdom; after which the King sent against the young conqueror an army commanded by the Count of Sonho, whose own states were menaced, but after several engagements in Mossul and Ambuilla the belligerents entered into terms of peace, wherein it was stipulated that the new King of Dongo should retain the territories in the interior which he and his father had conquered as far as the river Cuanza, south of Loanda, the King of Congo holding the island of Loanda, where the valuable zimbo-shell fishery constituted the wealth of the country.

Paulo Dias de Novaes, who, as before observed, was sent, in 1560, from Lisbon as ambassador to the young conqueror, returned again in 1575 to take possession, in the name of the Crown of Portugal, of what constituted then our Portuguese settlements at Angola, the boundaries of which are by *right* from the 5° 12' to the 18° S. lat.; for the Portuguese Government has never admitted that

their right extended only from the 8° to the 16° S. lat.

In the tenth article of the treaty entered into with Great Britain on the 19th of February, 1810, when it was stipulated that the slave-trade should be prohibited in all those territories which did not actually belong to the dominions of His Royal Highness the Prince Regent of Portugal, afterwards King Dom João VI., it was distinctly declared and understood that the stipulations then entered into should not be considered as affecting or invalidating the rights of the Portuguese Crown to the territories of Cabinda and Molembo.

Subsequently, in the treaty of January 22nd, 1815, when it was agreed to suppress the slave-trade in all places north of the equator, it was stipulated, in the second article, that Portuguese ships should be allowed the traffic in slaves south of the line, should such places be in the territories of the Portuguese Crown.

On the 28th July, 1817, an additional treaty was entered into. In No. 4 of the first article it is declared that the slave-trade is to be considered unlawful when carried on by Portuguese vessels bound for any port not in the dominion of H.M.F. Majesty.

The second article mentions the Portuguese territories on which this trade is lawful to subjects of H.M.F. Majesty, namely, on the east coast of Africa, the territory lying between Cabo Delgado, and the

Bahia de Lourenço Marques, or Delagoa Bay, and on the west coast, first, all the territory included between  $8^{\circ}$  and  $18^{\circ}$  S. latitude, and, second, the territories of the west coast of Africa south of the equator over which H.M.F. Majesty maintained his right—namely, the territories of Molembo and Cabinda, from  $5^{\circ} 12'$  to  $8^{\circ}$  S. latitude.

Not many years since, there stood at Cape Negro a column of jasper, having on it the national arms of Portugal. In the year 1786, Sir Home Popham and Captain Thomson being appointed to examine the western coast of Africa, state that they found a marble cross on a rock near to Angra Pequena, in lat.  $26^{\circ} 37'$ , on which were the arms of Portugal, with an inscription, but the latter could not be deciphered. This they rightly supposed to be one of the ancient Pedrões; and only a few years ago, when the guano discovered at Ichaboé induced some persons to examine the reefs in the neighbourhood pretty closely, a portion of this cross, which had been broken down, was secured by a gentleman, who presented it to the Portuguese Commissioner at the Cape of Good Hope.

Viscount Sa da Bandeira, Portuguese Secretary of State for Marine and Colonial Affairs, in his valuable work recently published, states that in occupying the port of Ambriz the Portuguese Government had various motives—first, to chastise the petty king of the country for the various robberies and depredations committed by him on the

Portuguese, and for the insolence with which he treated the warnings and summonses of the Governor-general of Angola; second, to put an end to the slave-trade, which had latterly been conducted on a large scale at that port; third, to protect and promote lawful trade; and fourth, to assert and exercise the right of sovereignty which the Government of Portugal claims over that territory.

As regards the first motive, the punishment of the petty king, it was loudly called for in consequence of the robberies and insults offered not only to the Portuguese but also to English traders, so late as November, 1849, when the negroes of Ambriz burned two barracoons containing merchandize belonging to a Liverpool house. This case was represented by the British Consul at Lisbon, in February, 1850, to the Minister of Foreign Affairs, when it was stated that the loss sustained amounted to about 10,000*l.*; and again, in 1855, the petty king compelled the factors to dismiss from their employ trustworthy servants, and to engage others in whom they had no confidence. The consequence was, that various acts of violence were perpetrated, amongst which was the abstraction of ninety-nine barrels of gunpowder from one of the English factories.

In consequence of the acts above related, the Commandant of the Portuguese naval station went, in company with the brig "Linnet," and the American sloop "Dale," for the purpose of repre-

senting the case and demanding redress. The result was by no means satisfactory, as appears from the official note of the Portuguese Commandant, dated March 20th, 1855, in which he represents the necessity there existed for chastising the petty king for his numerous malpractices, especially on account of the gross insult offered to some officers of the Portuguese naval service who waited on him at his palace, or place of residence, and also the destruction of a Portuguese house at Ambriz.

In consequence of these representations made by the "Conselho Ultramarino," or Board for the Colonies, the Governor-general of Angola received orders to proceed without delay to establish the ancient authority of the Portuguese Government throughout that part of the coast of Africa and the neighbouring country.

For the purpose of carrying out the above instructions, the Governor-general Coelho do Amaral embarked at Loanda on board the Frigate "Dom Fernando," bringing with him other vessels capable of conveying sufficient troops, and arrived at his destination on the following day.

In a letter of the Governor-general directed to the Minister of Marine, dated Ambriz, May 21st, 1855, we find the following information :—

"On the 15th instant we landed at Ambriz, with the Commandant of the naval station, and fifty effective men, composing the ships' crews.

"On our arrival the factors, fearing the vengeance of the blacks, who at some distance made a great noise, were desirous of fleeing, but I succeeded in dissuading them.

"16th.—This morning the blacks came as usual to trade, but evincing great manifestations of anger, I took occasion to write a letter to their king.

"17th.—To-day I received a very unsatisfactory answer, couched in vague and ironical terms.

"18th.—The blacks have assembled in great numbers, and have manifested every disposition to commence hostilities by their warlike attitude, in waving of flags, shouting, and various barbarous demonstrations. They drew up their forces at some distance, but a few detached themselves from the main body, and stealthily approaching some houses at a short distance from our lines, succeeded in setting fire to them; and as they were constructed of wood, thatched with straw, and lined with mats, they were completely destroyed before effectual assistance could be rendered. On the approach of our men the blacks fled in great consternation. In the course of the night another factory was fired by the incendiaries. The losses were inconsiderable, as the whites had timely notice, and were prepared for an emergency; and the well-timed appearance of the troops was the means of a considerable portion of the property being preserved. I requested some English and American mercantile houses to desist from trading with the natives in gunpowder,

in which they acquiesced ; the English, however, having at first hesitated to agree. I therefore returned them their answers to my request, and informed them that I would give instructions to my men to guard their houses, and render them every assistance in our power to preserve their property ; for which they returned me their grateful thanks. The factories which were burned belonged exclusively to the Portuguese."

On the arrival of the Governor-general, he found, as before noticed, several barracoons, containing 150 slaves, kept in expectation of the arrival of slave-ships. They were immediately liberated ; some were sent to Loanda, and the remainder to Ambriz, to assist in the construction of the fort then in course of erection at that place. They had previously been liberated, and were now employed as freemen ; and three months afterwards, on the Governor's visit to the works, I was informed that not one of them had deserted from his post—which I consider as an undeniable proof that they were well treated.

An additional motive for taking possession of this place was the suppression of the slave-trade, which it is evident has of late greatly increased, from the fact of 11,400 African slaves having been landed on the island of Cuba during the year 1854, as appears from official documents laid before the British Parliament in 1855.

The third motive, namely, the protection of



lawful trade, will appear evidently necessary from the communications of Mr. Southern, Lord Palmerston, and the Earl of Clarendon, wherein it is declared that for the protection of British commerce it is necessary to provide some fort to restrain the natives and preserve communication along the coast.

The English nation and American States are particularly interested, as our efforts are calculated to diminish the number of cruisers kept on those coasts for the suppression of the slave-trade.

Finally, the fourth motive was the necessity that existed for the Portuguese nation to assert its prior claim, by virtue of conquest, to those territories on the African coast which they had possessed for upwards of 300 years.

## CHAPTER III.

Loanda—Fortresses of St. Pedro and St. Francisco do Penedo—Fort of St. Miguel—Salvador Correa—War with the Dutch—The Cabindas—Machillas—Visit to the Governor-General and the Portuguese Commissioner—The “Pearl”—The Lower Town—Education—Military Parade—Police Force—Military Colonization—Paulo Dias—Colonel Salles Ferreira—The Empacaceiros—Public Reception of the Bishop—General Illumination—British and Portuguese Mixed Commission—The Admiralty Court—Liberated Africans—Legislation on Slavery—Central Post-Office—Judicial Administration—Town of Loanda—The High Town—The Arsenal—Timber and Fruit-Trees.

HAVING passed the mouths of the rivers Dande and Bengo in succession, and leaving on our left the extensive shores of Cacnáo, with its four-gun fort, we at length arrived in sight of the Ilha de Loanda, or Island of Loanda, which is opposite to the capital, the beautiful town of S. Paulo da Assumpção de Loanda, the residence of the Governor-general, and lies in lat. 8° 48' S., and long. 22° 10' E. from Lisbon.

The island of Loanda is a great sand-bank. The Ponta do Norte, extending to the N.N.E. more than three miles, is a most dangerous shoal, where numerous ships from time to time have been stranded, in consequence of not using the necessary precautions of keeping at a proper distance.

We took the direction of Morrodas Lagostas, the Lobster Rocks, which lie between Bengo Bay, or Cacnáco shore, and the harbour of Loanda.

The above shoal is supposed to have been originally the north end of the island; for, according to creditable historians, Loanda was at the time of its discovery about fifteen miles long, whereas at present it is less than nine miles.

This encroachment of the sea, although gradual, has been perceptible. At the conclusion of the seventeenth century there stood at the point of the island the fort Nossa Senhora da Flor da Roza, or "Our Lady Rose-Flower," of which there only remains an accumulation of stones, more than  $1\frac{1}{2}$  mile from the shore.

The easiest way of getting into the harbour of Loanda is by keeping close to the continent, a method which we adopted; and as we had our national flag at the mast-head, as an indication of the presence on board of some notable personage, and as the arrival of the Governor, and also of the Bishop, was expected, we were saluted by all the forts as we passed. The first that honoured us was the four-gun fort of Nossa Senhora da Con-

ceição, next the fortress of St. Pedro do Morro da Cassandama, erected on a hill about half a mile to the south of Morro das Lagostas, at the entrance of the bar, and lying, east by west, opposite to the cape of the Island of Loanda.

The fortress of St. Pedro was commenced in 1703, and finished in 1705, by Governor dom Antonio Alvares da Cunha. There are two bastions, each having nine guns, and towards the sea two batteries, the higher one having ten guns, and the lower one eight. It contains also suitable accommodation for the Governor, besides officers' quarters, barracks, magazine, and a tank capable of holding from thirty to thirty-five casks of water.

We were next saluted by the beautiful fortress of St. Francisco do Penedo, which takes its name from a rock near the beach, on which, in 1687, was originally constructed a small fort of four guns, by the then Governor, Luiz Lobo da Silva; but in 1765 Dom Francisco Innocencio de Souza Coutinho undertook to unite this rock with the mainland, and in seventeen months he succeeded in raising above the waves the handsomest fortress of Angola, built on the Vauban system, of an irregular pentagon, surrounded by two batteries. The higher and superior one has twenty-four guns, and the lower one has, between wind and water, thirty-seven guns. This fortress has complete command of the entrance to the port, and of the anchorage; it also commands the road leading from the Cac-

náco to the church of Nazareth, by which road provisions, &c., are conveyed from the country to Loanda.

A line of trenches or clay-pits also surrounds that part of the town next to the mainland, and stretches southwards from the fortress.

This fortress is the depôt for all the gunpowder brought to Loanda, the merchants paying for storage at the rate of 1s. 5½*d.* per barrel; there is a bomb-proof magazine for the powder, capable of containing 2,000 barrels, or 128,000 lbs.

Inside the fortress is the residence of the Governor, who has also another splendid mansion, surrounded by gardens, outside the bridge leading to the beach, and opposite the fortress.

The fortress contains, besides barracks, with stores, magazines, &c., a tank capable of holding fifty casks of water, and a dungeon, with five secret cells, in one of which an African prince was incarcerated. The entrance is defended by a howitzer; and there is a drawbridge over the ditch through which the sea flows.

The last salute we received was from the fort of St. Miguel, which is erected on a green luxuriant hill, and commands the town, the sea, and the island; it is also built on the Vauban system, and was originally commenced by Governor F. de Vas Concelhos, in 1638, and was continued by his successors, and finally completed, in 1689, by Dom João de Lencastre. The materials used were sun-

burnt bricks; but in 1705 Dom Lourenço d'Almada began to substitute freestone; and this was continued until in 1740 the exterior presented a face of dressed freestone. These improvements were continued by Governor João Jaques de Magalhães, and perfected in 1770 by Governor Dom Francisco Innocencio de Souza Continho, who added to the fort a battery, called Do Cavalheiro, a tank, and a bomb-proof magazine.

This fortress consists of an irregular polygon, following the shape of the hill of St. Miguel, formerly called St. Paulo, from which originated the name of the town of St. Paulo de Loanda. On the inland side are two good bastions, with ten guns each, which cross fire with the battery Do Cavalheiro, which has sixteen guns.

Towards the sea is a superior battery with fourteen faces, mounting seventy-eight guns, and a small battery of six guns. Within is also a residence for the governor, barrack accommodation for a large infantry regiment, and for one or two companies of artillery, with all that belongs to them; also a chapel, a dungeon, three magazines and stores, a very large gunpowder magazine, and a tank capable of holding 1320 casks of water. The entrance is defended by a trench cut through the rock, over which there is a drawbridge. The large esplanade is planted with a variety of trees, and forms a splendid shady walk.

This fortress is celebrated as being the place

where, on the 15th of August, 1648, seven years after they had taken the city, the Dutch capitulated, and, surrendering the fortress into the hands of the Portuguese, vacated Loanda.

This victory was achieved by Salvador Correa de Sá Benevides, called "the Great Restorer of Angola," who had been instructed by King Dom João IV. of Portugal to erect a fortress and factory at the port of Quicombo, if it were impossible to gain possession of Loanda.

Salvador Correa sailed from Rio de Janeiro on the 12th of May, 1648, with fifteen ships, four of which were bought and fitted up at his own expense. His force consisted of 900 fighting men, with whom he arrived at Quicombo in the beginning of August; he then called a council of his officers, and explained to them the necessity of rendering immediate assistance to the oppressed Portuguese in the interior town of Massangano, which was besieged by the black kings, aided by the Dutch, whose broken faith and treachery was the cause of the war. He now called upon them to rally round the standard of their country, and fight for the fame and glory of the kingdom of Portugal, which was their fatherland. By so doing he said that they would bequeath to their posterity an imperishable inheritance.

This speech was most enthusiastically received and responded to by the officers of the council. The fleet immediately set sail, and at daybreak on

the 12th of August arrived at the bar of Loanda, when, like Cæsar, Salvador Correa might have said, "Veni, vidi, vici." His first act on his arrival was to send a summons to the enemy to surrender the town, giving them two days to return an answer. On the 14th, accordingly, he sent an officer to receive an answer, with instructions to give a certain signal in case it should be unfavourable.

The Dutch refused compliance, the signal agreed upon was made, and as a gun from the flag-ship was fired, the fleet lowered their boats, filled with men fully equipped for war, and, according to the custom of the time, cased in armour.

The enemy were about 2,200 strong—one half of this number being white soldiers, and the other half blacks armed with bows—who assembled to oppose the landing of the Portuguese; but the moment they saw about 900 of the latter approach the shore from the fleet, they were panic-struck, and fled, not only from the beach, but also from the fortresses, and abandoning the ammunition, and all the other means of defending the port, sought refuge in the citadel of St. Michael.

Before this stronghold Salvador Correa soon appeared with his forces, and without giving further time for consideration, opened upon them with their own artillery, under the heavy fire of which he, on the next day, the 15th, made a general assault on the citadel.



The Dutch, fearing a second assault, proposed a truce and terms of capitulation, which were immediately accepted. They forthwith laid down their arms, marched out of the citadel, and were immediately embarked on board three vessels, which conducted them to Europe.

Included in the terms of capitulation were 300 Dutchmen who had united with Queen Ginga against the Portuguese. Nothing could exceed their chagrin when they found the small number of their enemies.

Two men-of-war were at once despatched to reconquer Benguella from the Dutch, and four more to expel the same nation from the Zaire, Cabinda, and Loango, an undertaking in which they were completely successful; so that Salvador Correa is not inappropriately called the "Restorer of Angola." The citadel of St. Michael is a memorial of his glorious achievements.

In consequence of the town being taken on the 15th of August (Lady-day), it received the name of "St. Paul of the Assumption of Loanda," and in commemoration of this event the municipality annually celebrate the 15th of August.

Our steamer anchored opposite to the Penedo, and from deck the scene was most pleasing; the town on one side, and the island of Loanda on the other; southward, in the distance, the island of Cazeange, the green, lofty palm-trees and neat cottages, the majestic churches, with their high belfries,

the large white stone buildings, with their verandahs and colonnades, the high and low town, united by the Calçadas, or stone pavements—altogether forming a most grand and pleasing spectacle.

The evening shades prevailed before I could get an opportunity of going on shore, when I embarked in a small boat. The moon shone brightly through a clear sky as we glided delightfully along, while the fair face of Luna was clearly reflected on the still waters, as we were propelled by the paddles of the Cabindas, whose monotonous songs somewhat resemble those of the Kroomen. As we approached the town, which was by this time lit up, the distant buzz, the surrounding scene, carried me back to my home, where were centred all my heart's best affections. My mind was thus wrapt in thoughts which were put to flight by our arrival at the custom-house quay. My companion, who had been at Loanda before, being acquainted with the usages of the country, immediately obtained two *machillas*, a sort of palanquin, made of straw, with a canopy overhead, and suspended from a large bamboo, borne by two men, one behind and the other before—and having curtains of various bright colours, which hang down and protect the occupant from the hot rays of the sun, which are sometimes intolerable. Each *machilla* accommodates only one person, in a sitting posture, with his legs extended. When their passenger enters, the Munen-

ganas, or carriers, raise the bamboo on their shoulders, and proceed at a quick pace, singing their "Angana mata-bicho !"

We went first to visit the Governor-general, afterwards the Portuguese Commissioner. When we left the latter, I was taken by my friend to the house of his sister. We first arrived at a large yard, enclosing a number of huts made of bamboos, outside of which were a number of women, with pieces of cloth round their waists, and handkerchiefs of various colours round their heads: they were cooking their evening meal, but on our approach they knelt down and clapped their hands in token of welcome. The place was illuminated by a number of tin lamps, of rude construction.

We then entered a large mansion, where we were most hospitably received and entertained by our hostess, an accomplished and beautiful lady, not inappropriately termed "The Pearl." Her husband was absent on military service in the interior.

The household consisted of a number of slaves, and we were surrounded with every luxury. A wealthy slave-dealer was of the party, and we spent the evening at playing at Voltarete, which is a Portuguese game, something like the Swedish Boston; but I was chiefly interested by the description given by our hostess of her travels, and her lively conversation on many other subjects.

We next morning proceeded to visit the lower town. Our first point was Pelourinho Square,

where the Casa da Camara, or Town-house, is erected. The municipality is of very ancient date, having been established as early as 1648. It is composed of a president and six members, who give their services gratuitously: their secretary is the only salaried officer.

The friend who accompanied me was a professor in the principal school. He conducted me to his chambers, which were well furnished, and provided with an excellent library. I would here note that in 1669 the first school was established in this city, to teach the science of fortification, and in 1703 a medical and surgical school was opened. The principal elementary school is conducted by one professor, and numbered four European and fifty-six native scholars. The head school, also under one master, numbered eighteen European and 312 native scholars. In the school for girls, the mistress had charge of three European and thirty-one native children. In 1853 there was established a very respectable private school, in which were twenty-six pupils. In addition to the above there are two private schools for boys and one for girls.

We next went to see the parade of the troops composing the garrison; they went through their various evolutions with great precision, and seemed clean and well appointed, having generally a very imposing appearance, especially the cavalry, under command of Captain Valle, who, by his military bearing and strict discipline, keeps his troops

in the greatest subordination. All the soldiers wore blue coats and white trousers, with the exception of the cavalry, who wore blue trousers.

The music of the band was very creditable, especially the piece called the Governor's (each governor having one dedicated to himself); the band always commences with the Sovereign's and ends with the Governor's piece. After parade the various guards filed off, and proceeded, accompanied by their bands, to their various destinations; first to Government-house, then to the Bishop's residence, next to the Junta da Fazenda, or Board of Finance, and then to the citadel of St. Michael, the custom-house, the Trem, or arsenal, the British and Portuguese mixed commission, the jail, and the military hospital, &c.; in all there were 160 men distributed at the various posts, including the cavalry escorts of the Governor-general.

There is a good police force, kept in excellent order by their chief, Major Joze Lourenço Marques.

Respecting the military force at Angola, I would remark that Paulo Dias de Noraes, the conqueror and Governor of Angola, was the first who colonized Loanda, Massangano, and in all probability Calumbo; and it is supposed that his followers acted in the double capacity of soldiers and traders, and that immediately after military duty was performed, and a conquest gained, they returned to their more peaceful avocation of shop-keeping.

In the library of the royal palace of Ajuda, in

Lisbon, I found a manuscript written by Domingos d'Abren de Brito, wherein it is recorded that it was customary for the merchants of Angola to unite together and make war upon their neighbours, in order that they might purchase merchandise with the proceeds of conquest. It would therefore seem probable that from the first conquest of Angola the military force has always been the principal element of colonization, and I doubt not that it must still be considered as such, at least until its place shall be taken by some more peaceful body. Civilization hitherto has made very tardy progress in these African wilds; the black inhabitants of which are so indisposed to labour, and so wedded to their nomadic habits, that it is difficult to get them to settle down to industrious habits, either as agriculturists or as artisans; to say nothing of the colonist being obliged to be at all times prepared to oppose their predatory incursions.

During the sixteenth and seventeenth centuries, frequent reinforcements of men and horses were sent from Portugal, and from the Brazils, to Angola, as from the constant encounters with the natives the ranks of the army had continually to be replenished; and notwithstanding that their enemies were in general triple their number, the Portuguese gallantly kept possession of their ground. But the barbarous foes that surrounded them were not the only enemy they had to contend

with, for sickness made constant and dreadful havoc amongst the troops; so that the fresh arrivals were insufficient to recruit the ranks of those carried off by war and disease; and the military force never at any time amounted to two thousand.

Paulo Dias, who was considered as good a diplomatist and statesman as he was a clever general, successfully endeavoured to gain the confidence of the natives by acts of kindness. By degrees they joined themselves to the Portuguese troops, to whom their archers formed a valuable acquisition, as their knowledge of the country, and of the various passes, together with their skill in hunting the *empacássas*, or wild buffaloes, made their assistance still more valuable; and their numbers increasing to some thousands, the military operations which took place about this time were designated "guerra preta," i.e. the black war.

Angola can raise at present the number of 20,000 or 30,000 men of this description, and the archery of former days has been replaced by muskets, in the use of which the native soldiers are very expert.

As light infantry, riflemen, in the commissariat, in the military train, as sappers and miners, and in all other branches of the military service requiring labour and exertion they prove most useful auxiliaries, as the climate does not enervate them as it does Europeans.

From the time of Paulo Dias they have remained faithful allies to Portugal. In 1838 the Empacaceiros came with their chiefs to the assistance of the Portuguese, in their war with Quilnange Quiassama, who had united with King Ginga. On this occasion Colonel Andrade marched with 4,000 men against the chiefs, and having made prisoner the Sova of Quilnange Quiassama, united his territories to Portugal as the presidio of the Duke of Braganza.

Again, in 1851, Colonel Salles Ferreira, with an army principally composed of Empacaceiros, having only a few companies of white soldiers from the presidios, and from the garrisons of Loanda, with two guns, and fifteen troopers of the line, obtained a complete victory over the people of Cassange, and established the new district of Talla-Mugongo; thus extending the Portuguese boundaries nearly to the territories of that famous monopolist in the ivory trade, Matiamvo, king of the Molluas.

The empacaceiros also recently showed their attachment to the Portuguese, when, in 1856, the aforesaid gallant colonel went to take possession of the copper mines in the mountains of Bembe, near to Congo, where the presidio of Pedro V. has been founded, and where the gallant colonel died of fever, on which occasion also the Governor-general Amaral took possession of the important town of Ambriz, so as to establish the Portuguese claim to this and other places along that coast.



In time of peace the Empacaceiros are also very useful, as the Sovas preserve tranquillity in their states. One company of them, together with their officers, are always kept in pay by Portugal in each of the districts and presidios. These act in various capacities—some as couriers, or postmen, and messengers; and, in consequence of their fleetness in travelling, they convey the mails from place to place with astonishing despatch. So great is their speed, that in less than eight days the correspondence is received from Cassange, the presidio of the Duke of Braganza, and places far inland.

The Empacaceiros wear only the tanga, a piece of cloth or skin tied round the waist, and hanging down to their knees, feathers on their heads, and a broad belt, to which is attached a cartridge-box: the musket is slung on their shoulders.

The remainder of my first day at Loanda was agreeably occupied by attendance at the public reception of the Bishop, which was most flattering to his lordship. To do him honour there was a sumptuous banquet prepared on the occasion at Government-house, to which were invited all the Government officials, civil and military, together with the officers of the municipality, and the heads of departments of other public bodies. A large number of the fair sex also graced the *soirée* by their presence; and as the wife of the Governor was not at Angola, Madame Possollo, the wife of my friend the Colonial Secretary, the Knight-Commander Carlos Pos-

sollo de Souza, was deputed to receive the ladies. The town was illuminated for three nights in succession, and the bells of the various churches rung out with a merry peal, whilst the military bands played from street to street.

The morning after I proceeded to the office of the British and Portuguese Mixed Commission, which, my readers are no doubt aware, was established under a treaty entered into on the 3rd of July, 1842, between Portugal and England, for the suppression of the slave-trade. The commissioners were Sir George Jackson, K.C.H., on the part of England, and Guilherme Cypriano Demony, K.C.C., on the part of Portugal; the latter is now at Lisbon, a councillor of the Colonial Board, and to him, for fraternal favours received, I owe a debt of gratitude which I can never repay.

The British arbitrator, Edmund Gabriel, Esq., is a gentleman who has earned for himself the good opinion of *all* the inhabitants of Loanda. The author was H.M.F. Majesty's arbitrator, and the secretary was Augusto Guedes Continho Garrido (K. Aviz), a gentleman whose kindness the writer desires thus publicly to acknowledge.

The constitution of the court was as follows:— One British and one Portuguese commissioner, one British and one Portuguese arbitrator, one British and one Portuguese secretary.

From the decisions of this court there is no appeal; but when the two commissioners cannot

agree, they draw lots which of the arbitrators shall act, and his vote decides.

There are other appointments connected with this court—as that of marshal, interpreter, messenger, clerk, &c. In case of the death or absence of the Portuguese commissioner, the arbitrator acts in his place, and the principal civil authority, the Governor-general, or in his absence the chief justice of the *Relação*, or the colonial secretary, fills the place of arbitrator. In case of the absence of the British commissioner, the British arbitrator acts in his place, and in his turn is represented by the British consul or vice-consul; but if the above officials are absent from the court, then the Portuguese officers act for them in the Mixed Commission.

According to the law by which this court is formed, slaves captured on board a slaver are declared free, and immediately liberated. They are subsequently taken under charge of the *Juntade Superintendencia dos Negros Libertos*, a board composed of the governor-general and the British commissioner, and in his absence of the British arbitrator: this board has a *curador*, or curator, who acts according to their instructions.

After the Mixed Commission I also visited the *Tribunal de Irezas*, or admiralty court, of which I was appointed a member. This court has had more business to attend to than the Mixed Commission, in consequence of the vigilance

of Captain Rodovalho (commandant of the Portuguese naval station of Angola) and other officers.

There were here at this time 152 liberated Africans; and on the 8th of August, 1857, an order was received from the King to grant to the Junta Protectorados Negros Libertos the arimo, or country-house and farm, and the hospicio, or church, of St. Antonio, to enable the board to establish an agricultural or industrial school.

It having been considered unsafe to liberate all the slaves belonging to the Portuguese at once, for various reasons which it is now unnecessary to enumerate, the Portuguese Government has devised every means conducive to the final accomplishment of so desirable an end.

By a decree dated 10th December, 1836, all slaves were prohibited from entering any of the colonies by sea. By another decree, of the 14th December, 1854, all slaves were forbidden to be introduced overland, and a registry was established to facilitate their liberation. A fund was also created for the purpose of purchasing the manumission of those considered worthy of the Royal bounty; and it was enacted that all slaves who became the property of the Crown should be *ipso facto* free.

By a law enacted 10th March, 1855, slavery was abolished on the island of St. Vincent, Cape de Verde; on the 23rd December, 1856, at Macao; on the 5th July of the same year, in the

district of Ambriz; and on the 24th July of the year 1856 it was enacted that the sons of all female slaves born after the publication of the law should be declared free. By these means the final abolition of slavery will be consummated, without any serious injury to the proprietors.

Thus, by a wise and economical arrangement, the number of slaves has been gradually diminished; and under the judicious arrangement of our youthful and beloved sovereign Dom Pedro V., a final death-blow will be given to slavery throughout the Portuguese dominions, and as a nation we shall join our British allies in singing its requiem.

After leaving the admiralty court, I proceeded to take charge of the central post-office, as I had been appointed to what is termed by the English the office of postmaster-general. The post-office is situated in the low town, on what is called Bungo beach. When I arrived I found a policeman on duty, for the purpose of guarding the entrance, keeping order, and protecting the property of the various public offices, which are concentrated in one building.

On the conquest of the country, the judicial affairs of Loanda, and the surrounding districts, were administered by a man learned in the law, who had the title of Ouvidor Geral; there was also a magistrate for Loanda, and another for Massangano; and at the presidios the captains performed the magisterial functions.

In 1721 the first Iniz de Fora was appointed, and

in 1837 Angola and Benguella were declared to form one circuit, of which the judge should reside at Loanda, an appeal from his decision being allowed to the supreme tribunal at Lisbon. The present judicial officers are:—one president or chief justice; one senior judge; one junior judge; one Procurador Regio, or attorney-general; one Guarda Mor, or secretary.

The government is administered by the Governor-general, who enjoys all the ancient honours of the captain-general, and of a civil governor in Portugal; he makes all the Crown appointments, civil and military, subject to the approval of the home government, but cannot interfere in judicial matters.

After having paid my official visits I took the opportunity of viewing the town of Loanda, which may be briefly described as follows:—

It is situated on the sea-coast, in  $8^{\circ} 50'$  S. lat.; and in  $13^{\circ} 4'$  W. long., opposite to the island of Loanda, which gives its name to the town. It is divided into the high town and low town—and extends from east to west along the coast about five miles.

The public gardens near the Ponta da Isabel are worthy of note: they contain nearly 500 fruit-trees of various descriptions, and are divided off by five pleasant walks; the central one has nine terraces, with a pyramid at each extremity, and leads to the Casa de Recreio, or pleasure-house, of the governor,

erected in 1817 by Governor Molta Feo, and to the church of Nazareth, near which is the line of trenches with which the town is surrounded.

Leaving the entrance to the gardens, we proceeded past the fortress of Penedo, and to the Cacanaco, and diverging a little northwards, arrived at the base of St. Michael's Hill, upon which is erected the citadel. Near to the church of Nazareth are the musseques, or country residences, of a number of wealthy merchants; also some cubatas, or huts, next to which is the extensive Praia do Bungo, or Bungo beach, which projects into the sea, and is covered with lofty cocoa-trees; on this beach there is always a great concourse of the lower order, as a movable market or fair, called "Quitanda pequena," is held there; it was formerly the place of execution. Along the beach are a number of smaller houses belonging to traders, and one large and extensive building belonging to a lady called the Baroness of the Bungo, although she has no legitimate claim to the title; in the interior she is termed Dembo Ualála, or Alála.

Beyond the Bungo beach is the splendid custom-house, built of freestone, and behind it the Trem or arsenal, built of the same material, and the office of the Mixed Commission. Near to these buildings is an excellent wharf, and the cavalry barracks, with stabling for 200 horses, built in 1755 by Governor Dom Antonio Alvares da Cunha.

Passing on from thence, and leaving the chapel

and small square of Santa Iphigenia, we arrive at a beautiful beach, of more than  $1\frac{1}{2}$  mile long, along the whole line of which is built a number of stores and residences of wealthy merchants. In the distance may be seen, towering above the houses, the two lofty steeples of the handsome parish church, Nossa Senhora dos Remedios, which is at present used as a cathedral; and to the west the church of Corpo Santo, next to which is the Quitanda Grande, or the principal market, neatly laid out in booths. It was erected in 1818, by the Governor, Vice-Admiral Luiz da Molta Feo; there is also the Terreiro Publico, or public corn-market, a square freestone building, with a piazza in the centre; the quay, the tank, the fish market, &c., are all worthy of note, as presenting great public accommodation.

Behind the church Nossa Senhora dos Remedios is the Praça do Pelourinho, the present place of execution.

At one part of the base of St. Michael's Hill are a number of huts, inhabited principally by poor negroes. From this place you proceed by some steep footpaths to the Alto das Cruzes, the burying place, &c.

The high town is considered the most healthy, not having such a dense population as the low town. Loanda is exempt from pools and marshes, which tend so much to produce malaria. There is, however, a scarcity of water, as there are but two



public Maiangas, or wells, and these are principally devoted to the accommodation of public servants, in church and state. The inhabitants are therefore obliged to procure much of their supplies from the river Bengo, from which the water is conveyed in boats. A boat-load cost 3*l.* 16*s.* 3*d.*, and is retailed at 1*d.* per barrel. In fine weather a supply is brought to a depôt next to the arsenal, to meet the public demand when the weather is unfavourable, as, from the great surf at times, the attempt to procure any is accompanied with some risk. In 1840 Count Bomfin was minister of the colonies, and of the marine, and rendered every assistance in sinking an artesian well opposite to the central post-office. Colonel Arcenio Pompilio de Carpo also rendered signal assistance and encouragement to the people, in the formation of a private and public tank.

When the Dutch had possession of the place they endeavoured to construct a conduit from the river Cuanza, at its confluence with the Lucala, so as to convey its water into Loanda; but this was never completed, and although the work was resumed by the Portuguese Governor Barboza, it appears to have been relinquished in consequence of the expense. Captain Mergu of the artillery kindly lent me a manuscript which treated of this canal; and from this it would appear that it must have been intended more as a medium of communication between Loanda and Cuanza, than for the accom-

modation of the public in affording them water, as its terminus was more than three miles from the town of Loanda.

The arsenal, which is on the island, and naval stores of Loanda, although of no great extent, are kept in a very efficient state, through the energy of the brave commander, Captain Rodovalho, who is said to be the terror of the slave-dealers on this coast, having captured and burned a number of slavers, and destroyed some barracoons.

Wood of various descriptions, suitable for every purpose, is procurable here in great quantity, and fruit-trees of every variety are plentiful.

The island of Loanda is very flat, with sandy soil; and it is so narrow that from the centre the sea can be plainly seen on each side. It has more than 1,200 inhabitants, the majority of whom are blacks, called Muxi-Loandas. There are two chapels where service is performed, and some houses belonging to the wealthy inhabitants of Loanda, with a number of gardens and groves of palm-trees.

This island was the last possession of the Mani-Congo, in consequence of which the blacks resident on it consider themselves the aristocracy of the island; owing to this conceit they never contract marriages but amongst their own people. Both men and women wear a kind of mantle, in addition to which the men have shirts and hats like Europeans; they are the only black people I have met

with in these parts who are well attired. The women are employed in collecting the cowries, which however are not now in much demand. To obtain them they go into the water, and diving below the surface, fill a small basket with the handful of sand they bring up, and having deposited this on the shore, they pick out the cowries. The men are generally engaged in fishing.

## CHAPTER IV.

Presidios on the Cuanza—Island of Quinzanga—Calumbo—Marshes in the Neighbourhood—Climate—Medicinal Roots—Lex Talionis—The Quimbanda, or Witch-Doctor—Modes of Divination—Administration of Justice—The Phoca—Fresh-Water Sharks—Navigation of the Cuanza—Exploration of that River—Muxima—Natural Productions—Trade in Ivory—Salt Mines—Predatory Excursions of the Sovas—Massangano—Holy Salt of Baptism—The Fair of Dondo—Cambambe—Pungo-an-Dongo—Incident Illustrative of the Disorders Consequent on Slavery—Climate and Natural Productions—Population of Pungo-an-Dongo—Wealthy Farmers—The Fair of Beja.

HAVING left the island of Loanda, we proceeded to the river Cuanza, or Coanza, touching on our way through the Channel at the islands of Cazeange and Ponta da Palmeirinha. We found the coast to be in general shelving, the sea dashing with great fury against the beach, until we arrived at the Ponta da Palmeirinha, which gets its name from the number of palm-trees that adorn it. From this point the Continent extends in a south-easterly

direction to the river Cuanza, a large and powerful stream, the source of which is not clearly ascertained. It forms the south boundaries of the district of Angola, dividing it from Quissama, Benguella and Mossamedes.

The mouth of the Cuanza is easily distinguishable, owing to a yellow tinge which appears in the water. To the north are two large mountains, called, from their shape, the Mamas. In the centre of the bar is a small island densely covered with trees, on which the Dutch, during their usurpation, built a fort; this, I am sorry to say, is now in a dilapidated state, for its position commands an extensive range. There are, near to this, some other small islands, which are inhabited by a few poor men. About twenty-seven miles up from the mouth of the river is another small island, Quinzanga, with a settled population; and opposite to Quinzanga is the district of the Bar of Calumbo (Districto da Barra de Calumbo), a little more than thirty miles from Loanda overland. On another occasion I made the journey in a *typoia*, which is a kind of palanquin, borne by *munenganas*, or carriers, who are freed-men.

The village of Calumbo was founded as early as 1577, by Paulo Dias de Novaes; it is situated on the banks of the river, and commands a good trade with the presidios in the interior. It has a parish church. Governor Tovar constructed an extensive store for the convenience of the pub-

lic; and, in 1820, established a number of schooners, pinnaces, and other small craft, which convey merchandize up and down the river, and are employed by Government in the transport of commissariat stores. These vessels are sometimes engaged by private individuals, and thus bring a good revenue to the Crown, besides being a public accommodation. Trade is carried on between Calumbo, Muxima, Massangano, and Cambambe.

All around the village the ground is well cultivated, and the number of arimos, or farms, is considerable. The village would be in a more flourishing state were it not that it is considered unhealthy. This no doubt arises from the number of marshes in the neighbourhood, the Muge lagoon, especially, being remarkable for the quantity of water it contains in the rainy season, which, as it gradually dries up in the hot weather, becomes most pernicious, and engenders malaria. No doubt the unhealthiness of this and of many other places on the banks of the rivers, which are especially fatal to Europeans, arises from this cause—a fact which is evident from the comparative healthiness of the highlands, where these pools of stagnant waters do not exist; as, for instance, Pungo-an-Dongo, Duke of Braganza, Caconda, and Bihé, which, being high and dry, are healthy, whilst the towns situated on the banks of the Cuanza—Loge, Dande, Bengo, Longa, Cubo, and Catumbella—are unhealthy.

The sun in October, passing through the paral-

lels to the Tropic of Capricorn, occasions most intense heat, attended with light rains, seldom lasting more than ten or twelve days; and the medium temperature in this month is from fifty to fifty-five degrees of the centigrade thermometer, or from 120° to 130° of Fahrenheit. The heat then declines to forty of the former, and about 104° of the latter, which is considered as the medium temperature during the months of December and January, after which it gradually increases with the return of the sun to the north, until November, when the atmosphere becomes heavy and warm, with hot gales from the east. Then it is that Europeans are most affected; during the months of March and April, which was the season in which I first visited Calumbo, the great rains fall, and after this ague, dysentery, and inflammatory diseases—especially what is called *carneirada*, which is so fatal to Europeans—become prevalent.

The winter season is from June to September, and is considered the most healthy—it is termed the Cacimbo, which signifies cool weather. During this the atmosphere is quite clear from about ten o'clock in the morning until sunset, with cool refreshing breezes, the heat seldom exceeding 30° centigrade or 88° Fahrenheit. The people have a traditional conviction that the Cacimbo commences as early as the 15th of May.

This is also the usual harvest season, when the rains have fallen at the ordinary time. The rains,

however, are in general not so heavy here as nearer the equator: neither are the winds so high, nor the thunder so frequent and so loud.

The principal productions of Calumbo, sent daily to Loanda, including what passes through the interior, are mandioca, flour, beans, palm and amendoim oil, mats, ivory, and wax. The latter commodity is very plentiful, but the method used in obtaining it is most barbarous and extravagant, it being the custom to burn the bees, a course by which the honey is lost. Latterly a more merciful and economical method of obtaining the wax, by removing the bees into boxes, has been adopted, thus preserving both the honey and the insects.

There are many varieties of medicinal roots obtainable here, which are used by the natives for various diseases, and are said to be most efficacious. The following are the names of those most in use:—Muamua, an antidote for diarrhœa; mussanda, used for headaches; quibato, applied for pains in the limbs; vua; muondongolo, given to children as a vermifuge; dendo, for jaundice; catalango, used as a gargle for sore throats; mufixi, used as an anodyne, and as a vermifuge; mufungambo and musalangola, both used for pains in the stomach; and quicununo, applied to heal wounds.

The natives have very correct views as to the *lex talionis*, as is shown by the following narrative:—

One day a man came to Captain Mergu of the artillery to lodge a complaint of *crim. con.*, and



to seek redress. When the captain had patiently heard all the aggrieved party had to say, "Well," said he, "your case is very clear, but has the person you complain of any property?"

"No, senhor, he has nothing but his tanga" (the cotton cloth wrapped round his loins).

"Then it is entirely out of his power to pay you any damages for the injury he has inflicted."

"Oh, yes, senhor, he can; he has a wife, and you please make him give her to me for mine, and that will do, I be satisfied."

The punishment of death is inflicted only in cases of murder, but their interpretation of this law is rather vague, for when one dies, to all appearance of some ordinary cause, it very frequently occurs that some person is charged with having caused the death by witchcraft, and it is then almost impossible to escape the vengeance of the sorcerer, or witch-doctor, when he wishes to press the law to extremities. For although the mani, the lord and master of the place, is by right the judge in all cases civil and criminal, yet if the prosecutor is not satisfied with his decision, he has the privilege of appealing to the usual tests, according to the custom of the country.

When a person dies, or when an important robbery has been committed, resort is immediately had to the witch-doctor, whom they call Quimbanda, to make his shinglamento or divination, and discover the culpable person.

These diviners have various methods of discovering, as they pretend, the guilty person. Amongst a numerous category I have selected the following:—1st, Quirigué Mêná, or the drink of truth; 2nd, Maniângue Ombô, or sheep's blood; 3rd, Gánanzâmbi Mutchi, the God or Fetisch's stick; 4th, Quirigué Tubia, or fire of truth.

The first, Quirigué Mêná, is a liquid extracted from the rind of the ensaca, a portion of which is given to several of the persons present. If the diviner has a grudge against any one of them, or believes any one to be guilty, his portion is mixed with some deleterious drugs, which cause him great pain and agony, and on his exhibiting the distortions of the countenance naturally produced by such a cause, he is adjudged guilty and dealt with accordingly.

The second test, Maniângue Ombô, is as follows:—A sheep is slaughtered, and the blood is distributed to be drunk by certain persons specified. Any one who sickens, and whose stomach rejects the potion, or any one who becomes intoxicated, is adjudged guilty and treated according to the laws in such cases made and provided; but, as in the former case, the blood is supposed in some instances to be mingled with other ingredients, to produce the symptoms desired by the witch-doctor.

The third test is the Gánanzâmbi Mutchi, or the fetisch's stick, to each extremity of which is

attached a small bell. It is thrown by the diviner to ascertain where the guilty party is to be found, and if he is unsuccessful there is always a plausible excuse prepared and ready at hand.

The fourth test, the Quirigué Tubia, or fire of truth, is the severest; for when one member of a family is suspected of a crime, the whole are subjected to the ordeal, which is conducted in the following manner:—The witch doctor applies a red-hot iron rod to any part of the body of each individual, and the person who sustains the greatest injury without flinching during the ordeal is acquitted; so that it mainly depends on the diviner or witch-doctor whether the accused shall escape or not. It is, however, the prerogative of the Mani to commute the sentence of the individual pronounced guilty, which he generally does to perpetual banishment. His property also becomes confiscated for the benefit of the heirs of the deceased, and the wife and children of the criminal become the property of the heirs, according to usage. The penalty of slavery is awarded to those convicted of theft or adultery, when they possess no wife or property wherewith to make restitution to the injured parties.

Civil cases are tried in the presence of the Mani, or chief, of the village, who pronounces the penalty on the unsuccessful litigant. The trial takes place on an appointed day, either at the hut of the Mani, or under the thick foliage of a wide-spreading

tree, where he sits surrounded by his Macotas, or counsellors, some of whom are chosen by the several parties as advocates to plead their cause. Before the subject is entered into the litigants must deposit at the feet of the Mani, or judge, a gift in money or goods. When the case has been opened the witnesses on both sides are called and examined. The advocates plead on behalf of their respective clients, and when the case is closed the Mani pronounces judgment, according to his view of the merits. The victor then prostrates himself before the Mani, in token of gratitude, and offers another gift.

The vanquished has however a power of appeal to the king, whose decision is final.

We proceeded on our voyage up the river Cuanza, which is deep and rapid, and abounds with crocodiles, or, as they are called, Jacaré; also the hippopotamus and phoca, which the people call Peixe Mulher, or fish-woman, which is an amphibious cetaceous animal, very harmless. It grazes along the banks of the river without leaving the water; it is from seven to eight feet long, with two small paws or feet, between which there are two large teats. There is a certain bone of this animal to which the people ascribe great medicinal virtue; from its hide are made the whips wherewith the slave-drivers flog the unfortunate slaves. A number of fresh-water sharks are also found in this river.

The Cuanza is navigable for about 150 miles from the sea, for small schooners and pinnaces, which trade between Calumbo, on the right bank, Cambambe, touching at Muxima, on the left bank, and Massangano also on the right bank. At Cambambe, the navigation is stopped by a large cataract, where the whole body of the water falls from a very great height over the rocks into an abyss below, with a deafening roar, causing the spray to rise as a great mist or thick fog; and, strange to say, where the spray falls upon the rocks there is a deposit of saltpetre, although the water, both before and after it falls, is sweet and good.

Above these falls the river is again navigable, but only for small boats. This is in consequence of the number of little islands, which so abound as to leave in some places very narrow channels to pass through. Prior to the year 1745, these small islands belonged to the kingdom of Matamba, or Ginga; but they are now united to the Crown of Portugal, having then been taken possession of by Bartholomeu Duarte de Sequeira, when João Jacques de Magalhães was governor.

The reason assigned for this conquest was that Queen Ginga had caused a white merchant to be put to death, and also had robbed a number of black pedlars, or hawkers. In consequence of these acts of hostility, the Portuguese High Captain, having attacked the natives and gained a succession of victories, penetrated as far as Banza, the capital

of Matamba, and compelled Queen Ginga to solicit peace, and to offer the islands of Quinalonga as compensation for the injuries inflicted.

On the 14th of March, 1800, a royal order was issued for the exploration of the Cuanza as far as possible eastward, for the purpose of establishing presidios or fortified settlements along its banks, wherever it might be thought most advisable; but this order was never fully carried out.

The voyage from Calumbo to Muxima, which is the second Portuguese settlement on the river Cuanza, is fifty-four miles, or eighty-four from the sea. Muxima is a presidio in the Quissama territory, situated on the left bank of the river, and was founded, in 1599, by the famous Balthazar Rebello de Aragão, when João Furtado de Mendonça was governor. It was established at Aragão's own expense, as appears from his memoirs deposited in the royal palace of Ajuda, Lisbon.

This presidio is of the greatest importance, as it keeps in check the barbarous inhabitants of the Quissama, who, since their country was first conquered, to the present time, have been very troublesome to the Portuguese, making occasional inroads, similar to those made by the Kaffirs on the English colony of the Cape of Good Hope.

The fortress of Muxima, built of stone and mortar, mounts eight guns of a large calibre, and has barrack accommodation, stores, magazines, &c.

There is also a neat church built of freestone, dedicated to Nossa Senhora da Conceição, to which is attached a large number of slaves, for the immediate service of the church.

The village contains about 500 houses, four or five of which are built of stone; eight of the Sovas are feudal chiefs of the presidio, amongst whom are included the Sova Muxima, the descendant of the ancient possessor of the soil—and also the Sova Quizua, whose territory, together with a lagoon, was conquered as early as 1746.

These Sovas frequently revolt when a favourable opportunity offers, on which occasions they unite together against the presidio; but whenever any dispute arises among themselves, they immediately resort to the Portuguese for assistance.

The immediate borders of the river are very productive, but in general the soil is sterile. Mandioca, maize, beans, palm and mendoim oil, are the principal productions of the country. There is also a good supply of pigs, goats, sheep, &c.

An inland communication could be easily opened between this and Benguella.

In consequence of the unhealthiness of the climate, the white population does not increase. A great trade is carried on between Muxima and the markets in the interior, especially in ivory, which is brought for sale to Muxima in large quantities. Elephants abound, and may be seen in troops from the walls of the fortress.

Quantities of wax, and some gum, are also brought here from Quissama, Libolo, and Bailundo.

Since the abolition of the monopoly in ivory, the trade has greatly increased, as large quantities of it were formerly smuggled by the people of Ambriz. The tooth of the hippopotamus is also plentiful, and, in consequence of its whiteness, is considered more valuable than the elephant's tusks. The quantity exported annually amounts to about 582,112lbs. In the interior there are large numbers of the Abada, called by the common people unicorns, a species of rhinoceros, a very furious animal, and dangerous to hunt; notwithstanding which, more than 300 of their horns are annually exported, as they are much used for turning purposes, and are highly esteemed by gentlemen as walking-sticks. An antidote against poison is also extracted from them.

But of all the productions of Quissama, its salt is the most valuable. It is obtained from mines at a place called Adenda, or Demba, which is on the south coast, thirty-six miles from the sea, and the same distance from the river. The salt is negotiable, and passes as money.

The mines are in a great plain, surrounded by mountains. The ground is dry, and there is no drinkable water. The surface of the soil is covered with a species of *pizzarra miccacea*, mixed with fragments of a flinty substance, which always appears as saline crystals on the rocks.



The principal supply of water consists of that which is collected during rain, or in artificial cisterns formed by piercing the enormous *imbundeiro* trees (baobod) to which they ascend by temporary stairs, and receive the water in a description of calabash called *mucoa*.

It is from a species of *imbundeiro*, called *aliconda*, that a sort of tow is extracted, which is woven. The women make their *tangas*, or petticoats, of it, and the men interweave it with their woolly hair.

Most of the *Manis*, *Muenes*, or *Sovas*, exist by predatory incursions. The plunder they thus acquire they convey to their cavern fastnesses, or strongholds in the interior, which are unknown to the Portuguese. These people are very dexterous in the use of firearms; they also manufacture their own cartridges; and are very expert in the use of a large sword, not unlike a scythe, with which they do great execution.

Massangano is the next place up the Cuanza. It is situated on the right bank, and is about thirty miles up from Muxima; it was commenced as early as 1580, and finished in 1583, by the first Portuguese conqueror, whose remains were interred, in 1589, in the principal church of *Nossa Senhora da Victoria*, erected by his orders.

Paulo Dias, when on his death-bed, appointed as his successor Luiz Serrão, who, although a courageous chief, unfortunately had not sufficient expe-

rience in African wars, and, therefore, in an engagement on the 28th of December, 1590, was routed and compelled to fall back on Massangano, where he sustained a siege, until succour arrived from Loanda.

Afterwards, in 1597, when João Furtado de Mendonça was governor, a dreadful famine took place at Loanda and Massangano, on which occasion the furious Quissamas besieged the fortress, until Balthazar Rebêllo de Aragão arrived and chastised the insurgent Sovas.

But the most brilliant exploit ever achieved at Massangano was the expulsion of the Dutch, after the recovery of Portugal from Spain in 1640, under King Dom João IV., Duke of Braganza, the first sovereign of the present royal family of Portugal.

Massangano is, therefore, the most celebrated of the presidios of Angola, for the effective resistance it offered, not only to the native rebels, but also to the usurpations of the Dutch, whose troops were disciplined and well appointed.

Massangano, which has a municipality, consists of about 800 houses, eight of which, perhaps, may be termed substantial. The population is calculated at 1,300, the majority of whom are mulattoes.

The district of Massangano is very large, extending to Ilamba, which lies along the right bank of the Cuanza, and from Calumba extending along

the Lucala, until it joins Golungo Alto, at the village of Trombeta, extending on to the small river Mucoso.

The inhabitants of the twenty-eight feudal Sovas are nominally Christians. They manifest a great desire to obtain the "holy salt" in baptism, which, in their belief, is a charm of the "good God" to preserve them from the wicked machinations of the "evil god;" and having once obtained this desideratum, they at once consider themselves Christians. But although they manifest great eagerness to obtain baptism, they seldom conform to the laws of the Church, as they will not give themselves the trouble to learn the doctrines of Christianity. Polygamy is another difficulty in the way of their conversion, and is almost insurmountable, as it is principally by the labour of their wives that they are supported.

This district is fertile, especially in the production of coffee and tobacco; notwithstanding, the climate is unhealthy, arising, no doubt, in a great measure from the number of stagnant pools and marshy grounds with which it is surrounded.

A good trade is carried on, which is fostered by the fair of Dondo, on the banks of the river Mucoso. Hither merchandise is brought from Libolo and Bailundo, also the iron manufactured at the village of Trombeta in Golungo, which is brought down to be shipped at Massangano.

Here is also a manufactory for tiles, bricks, and

lime, established in 1820 by Governor Manoel Vieira Tovar d'Albuquerque.

Cambambe is about three miles up the river from Massangano. It is a presidio erected on one of a chain of high hills which rise above the Cuanza, on the right bank. Its establishment in this position was effected at the cost of much blood, not only of the Portuguese, but also of the negroes, both sides being eager to obtain and retain possession of its silver mines. It is most favourably situated for the trade of Libolo, Cassange, and other places farther inland.

The village has more than 650 cottages, or huts, five only of which are built of stone. Near to Cambambe are the cataracts of the Cuanza, where, by a simple process of washing the earth in sieves, large quantities of saltpetre are obtained.

Continuing your course up the Cuanza you arrive opposite the famous presidio of Pungo-an-Dongo, which lies sixty miles E.N.E. from Cambambe, and about five miles northward on the right border of the river. The journey from thence to Cambambe is calculated at two days, and to Loanda, *viâ* Cacuaco, at eight days, in all 225 miles, the distance being greatly increased in consequence of the meandering of the road.

At this place, prior to its conquest in 1671, was held the court of the ancient kings of Dongo. It is known in Portugal by the name Pedras Negras de Pungo-an-Dongo, or the Black Stones of Pungo-

an-Dongo. It is famous also in consequence of a minister of state, Mr. Seabra, having been sent into exile here, through a court intrigue.

At the time of my travels the commandant of this presidio, Colonel Salles Ferreira, first ordered the liberation of a white woman, who had been sold into slavery by a merchant of Bihé, and sent here by a caravan.

However, it is well known there are no white slaves in Angola. The above case arose from the ambiguity of the law by which slavery was regulated, the condition of a child mainly depending on that of the mother, whatever the father be—a free man or not, either white, black, or mulatto. The following circumstance will better illustrate my meaning, and shows the disorder and iniquity consequent on a state of slavery, as seen under even its most favourable phase.

Mr. Vasconcellos, late president of the municipality at Loanda, is a gentleman learned in the law, and whose authority can be relied on. He informed us that a certain white man became acquainted with a mulatto woman, a slave, to whom was born a female child, who grew up a very fair and beautiful girl; she was the delight of the father, who had her carefully educated in his own house, and indulged her in all the European finery in which her fancy could delight; and in process of time, in consequence of her beauty

and accomplishments, she became the envy of her sex, and the admiration of all men.

The mother, who was the slave of another person, called occasionally to see and embrace her daughter; for although a slave, she had the sympathies and tender feelings of a mother. These visits were by stealth, but ultimately parental affection caused her to absent herself from her owner's residence. After some time, her master discovered her retreat, and sent for her; but, maternal love being strong, she refused to return. The master, being incensed, made particular inquiry as to the cause of her absence, and learning the truth, he claimed the daughter also as his legitimate property, as being the offspring of his female slave. The father at first resisted, and even menaced; but finding that the law was against him, he reasoned, he besought, in a word, he used every means that could be devised to retain possession of his beloved child, who had now become dear as life to him. But all in vain—her *owner* was inexorable; he appealed to the law, and asserted that they might as well dispossess him of a bale of his cotton, or of any other merchandize, as refuse possession of this girl, who was the offspring of his legitimate property.

In this emergency the father applied to Mr. Vasconcellos for his counsel, who, upon investigating the case, saw that the law was against his client.

He therefore advised him to compromise the matter in some way ; for although he pitied the father and deprecated the impending evil, he saw there was no means of escaping the meshes of the law. He therefore advised the heart-broken father to try to ransom the girl. The father, in hopes of more effectually gaining his object, was obliged to send his beloved daughter to the claimant, with a humble request that he would at least allow him the privilege of paying a price for her ransom !

But the loyal subjects of the kingdom of Portugal look forward to the present administration of their beloved and youthful King Dom Pedro V., and to the wise counsels of his Prime-Minister, the Marquis of Loulé, aided by the philanthropic measures of the Colonial Secretary of State, the well-known Viscount de Sá da Bandeira, to enact and carry out such measures as shall conduce to the happiness of Portuguese subjects of every class and colour, and thereby to the increased stability and glory of our ancient and beloved country, Portugal ; and I am happy to say that this idea has lately been carried out in our colonies to a great extent.

The presidio of Pungo-an-Dongo excites the wonder and admiration of all who behold it, not on account of its extent, for it mounts only six guns, but from its majestic appearance and inaccessible position, which is on the top of a high rock of gravel, of a most fantastic formation. When first viewed from a distance, it presents something of the ap-

pearance of an inaccessible ruin; and from this it derives its name, Pungo-an-Dongo. The only approach to it is through a cavern in the rock, the ingress through which is very difficult. After emerging from the cavern, you encounter a labyrinth of rocks or boulders, through which it is difficult for a stranger unaccompanied to approach the citadel.

It was to this place that formerly were sent the most atrocious and incorrigible of the Portuguese convicts, the best of whom, as we are informed, were not unfrequently enlisted at the capital by the Governor of Angola into the military service.

The air is clear, and the soil most prolific, producing large quantities of mandioca, maize, beans of various descriptions, ginguba, or amendoim (from which oil of a good quality is manufactured) bananas, pine apples, oranges, limes, lemons, cotton, indigo, nicociana, rice, wheat, and every variety of culinary herbs and vegetables. Here, also, the sportsman finds scope for his favourite pursuit, as there is abundance of game, especially hares, whilst the river Cuanza abounds with fish.

In the rainy season flies and mosquitoes entirely disappear, and meat suspended in the air will keep good for three days, and, when the atmosphere is not damp, even as long as five days, a thing unknown in any other part of Africa or Asia within the tropics.

Abundance of fire-wood is supplied by the dense



groves of trees; the pasturage is good; and there is an abundant supply of milk, butter, and cheese, of a good quality, equal to the best produced in the Alemtejo (Portugal).

The copal gum, much used in varnishing, is plentiful here. The price varies, according to the quality, from 2*s.* 4*d.* to 4*s.* 8*d.* per 32*lbs.* It is brought in by the negroes, who have only the trouble of collecting it from the trees. It has been latterly much in demand by the American merchants, who pay at Loanda as much as 8*s.* per 32*lbs.*, which gives a profit of about 150 per cent. to the local trader.

A great variety of herbs, which are said to possess high medicinal qualities, also flourish in this soil.

Around the presidio there are about 350 huts, only sixteen or seventeen of which are built of brick or stone.

The population is 1500, the greater part of whom are mulattoes, with some white people, amongst the latter a few wealthy farmers. One of the principal of these is Colonel Manoel Antonio Pires, who lives at a little distance from the presidio; his establishment is on a most princely scale, as he has about 2,000 slaves, who are so well armed and disciplined as to present a most formidable phalanx. He lives in great state, and keeps a splendid, well-furnished table, on which is displayed a magnificent service of plate.

His son is a young man who has received a good European education, and of whose future career great hopes are entertained, seeing that a well-informed mind has every opportunity to carry out the most beneficial measures in so extensive an establishment.

Dr. Livingstone, the African explorer, in his *Travels*, makes mention of the Pires family.

The inhabitants are professedly Christians. Pungo-an-Dongo forms one parish, the church being a substantial brick building, dedicated to Nossa Senhora do Rozario, with some slaves attached to it for the use of the clergy. The last missionary priest died suddenly as soon as he arrived, just at the time of my visit to the interior.

In the valleys and plains adjacent to the village, on the right bank of the river, there are no fewer than 35 villages, most of which are supplied with water from the numerous streams flowing from the Pedras Negras. Among these villages are included those on the islands of Quinalonga and Modicas, the Sovas of whom are subject to Portugal.

At the extremity of this district, and eighteen miles south-west of the Pedras Negras, is held the fair of Beja; but it is not well attended, although formerly it was a great place for the trade carried on with Ginga, Cassange, Ganguella, or Mu-Ganguella, and Libolo, the mountains of which latter place, and of Haco, can be seen in the distance from the presidio, to the south and south-west, and

those of Ambonda to the south-east of the Cuanza.

Thirty-six miles beyond the Pedras Negras commence the boundaries of the Golungo district, and at two days' journey commences the district of Ambaca; but I will first notice the most eastern boundaries of our colony of Angola, those, namely, towards the new district of Talla-mugongo, at Cas-sange, our last conquest, of which country I will proceed to speak in the next chapter.

## CHAPTER V.

Cassange—Disturbance—Tragic Event—The Jagas—Colonel Salles Ferreira—Deputation from the Muatianfa of Lunda—Trade—The Coinage of Angola—Measures of Capacity—Colaxingo—Fair of Cassange—Proceedings on the Appointment of a Jaga—The Sambamento—Barbarous Custom—Ceremonies on the Death of a Jaga—Mohammedan Custom—Sanitary Law of Encampments—Dr. Livingstone—M. Ports, the Portuguese Traveller—Manners and Customs of the Jagas—Mysteries, Physical and Spiritual, Natural and Supernatural—Chiefs of the Jagas—Their Usages in War—An Encampment—The Court of the Sovereign—Priests or Sorcerers—The Bunda or Bundo Language—Wealth of the Merchants and Traders.

As narrated in official documents, Colonel Salles Ferreira, having administered well-merited chastisement to the Sova of Bondo, in order to check him more effectually for the future, placed at the head of public affairs Quissua Camoaxe, a man of professed loyalty to the Crown of Portugal; he then proceeded inland in an easterly direction, until he arrived at Cassange, which was at this time inhabited

by the Bangalas, the chief of whom is termed *par excellence* Jaga, or Emperor ; hence the people are sometimes called the Javas.

The Jaga, for the more effectual monopoly of the interior trade, prevented the Lundas, or Cazembe people, from communicating with the Portuguese merchants, who carried on a considerable trade at the feira, or fair, of Cassange.

This conduct was opposed to the policy pursued by the Portuguese Government, who were desirous to push forward geographical discoveries, to encourage civilization, and advance religion and commerce by keeping open the communication which had long existed between Tete in Mozambique, and Cazembe in Southern Africa ; for from time immemorial the merchants of Lunda have visited the Tete, and those of Rios de Sena, or Zambezi, have traded with Lunda and Cassange ; and the principal trade carried on, and goods shipped at the capital, St. Paulo de Loanda, have been brought to Cassange by the merchants of Lunda.

In consequence of flagrant abuses encouraged and perpetrated by Dom Pascoal—the Jaga Bumba—in 1850, the Governor-general of Angola was obliged to send an army to Cassange, where the people had in the most daring manner plundered the merchants' stores, and most barbarously murdered some of the persons who had charge of the Portuguese factory.

One of the victims of the infuriated populace was

a friend and companion of the writer, a young man of most prepossessing appearance. When he was attacked he exclaimed, "I am an Africander!" supposing that a knowledge of this would have secured his life, but the unfeeling leader of the insurrection exclaimed that the war-drum was thirsty for the blood of white people, and especially of traitor Africanders, and forthwith caused the unfortunate young man to be decapitated. Whether justly, or otherwise, some have attributed those atrocities to the grinding policy and cruel conduct of the managers of the factories; however, commerce suffered seriously, and the losses of the mercantile community at Loanda were estimated at about 50,000*l.*—so that a general panic seemed to pervade society, and a revival of the ancient horrors of the sixteenth century was feared; just as when the notorious Jagas obtained such unenviable notoriety by their cruelty and bloodshed at the time when they invaded Sierra Leone, under the then Amazonian sovereign, Tomba-an-Dumba.

The Jagas are known by different names along the coast; in some places they are called Sambas, in others Quimbos, or Mu-Zimbos, but their general appellation is Jagas.

As I have mentioned, it was in consequence of their repeated depredations that the Governor-general of Angola despatched Colonel Salles Ferreira at the head of 5,000 men against them. The troops were successful in routing the enemy, and

penetrated to the Quango, which flows into the Zaire, or Congo; and it was on this occasion that they succeeded in routing the forces of the rebel Pascoal, or Bumba, and driving him to the borders of the Quembo.

As was customary, Colonel Salles Ferreira then elected a new Jaga, Dom Fernando, who has preserved order, and afforded security to life and property; in consequence of which the country has greatly increased in civilization and commerce. A new district, called Talla-mugongo, was also established, for the purpose of effectually keeping in check the vicious and unruly natives, and for the protection of commerce; and I believe it is mainly owing to the adoption of these salutary measures that Dr. Livingstone has lately been enabled to pass in safety through these barbarous hordes; and the danger and difficulty of his journey will be more apparent, when we consider that the deposed Jaga has made various attempts, during the years 1851—52—53, just at the time of my visit to Angola, to regain possession of his forfeited power.

At the time of my journey, in 1852, the communication was again opened between Cassange and Lunda.

Colonel Salles Ferreira, being then at the fair of Cassange with our expedition, received an intimation that a deputation from the Muatianfa of Lunda had approached to within a distance of about three days' journey beyond the Quango, and begged per-

mission to come and present themselves, which was at once granted.

When the ambassadors arrived, the Colonel, in company with the new Jaga, received them ; the latter dressed in the full uniform of a Portuguese officer of the army. Our troops were drawn up in review order, and a royal salute was fired from three pieces of ordnance, which caused great alarm and consternation to the envoys, who had never before seen or heard anything so wonderful as the discharge of the artillery.

When this display was concluded, the Colonel proceeded to receive the communication of the ambassadors. They commenced by stating that their sovereign, having received intelligence of the entry of the Colonel into Cassange, of the deposition of the former Jaga, and of the appointment of a new one, congratulated the victor, rejoiced in the measures adopted, and hoped that a friendly intercourse would be maintained between the Lundas and people of Cassange, and that the authorities under the Maniputo, or Master of the Muskets, as they called the King of Portugal, would protect them.

The Colonel returned a favourable answer, in the name of the Governor-general, thanking the envoys for the expressions of good-will conveyed through them from their master, and assuring them in return of the protection which they prayed for, inviting them, at the same time, to fraternize



with the Portuguese, promising security to all traders of Lunda who might visit Cassange, Loanda, or any other of the Portuguese possessions.

The Colonel also sent a letter to this effect to the monarch of Lunda, together with some presents, amongst which was a handsome musical box. He also made presents to the envoys, who retired much gratified with their reception, and promising a return in the following year.

Having succeeded in abolishing the bloody rites imposed by the Quijillas, or laws, of the Jagas of Cassange, and having established peace and security for trade and commerce, the district immediately began to flourish, and has so increased in importance, that at the present moment we have not less than sixty Portuguese ships annually trading with this coast, besides a number from the United States and other nations. The merchants of the former have here extensive stores.

As may therefore be reasonably inferred, the commerce is considerable, and the exportation of what may be termed the spontaneous productions of the soil is great, and forms an important item in the revenue returns of this Portuguese settlement; but, strange to say, the English have no establishment of their own at Angola.

The introduction of coin as a medium of traffic is but recent, as trade was carried on previously by barter. Until of late the goods allowed for this

purpose were termed *Fazenda de Lei*, or legal goods, consisting in general of such articles as calico and similar fabrics.

The coin of Angola has the following relative value : 100 reis are equal to  $62\frac{1}{2}$  reis of Portugal, and 4,500 Portuguese reis are equal to one pound of Great Britain. The former medium for carrying on trade with the interior was, as before observed, the zimbo, which is fished upon the coast; salt stones from the mines of Adenda; the libongos, or small square cloths or mats, about the size of napkins, woven of a kind of straw, and of a yellow colour.

As early as 1694, small copper money, called *macuta*, was sent to Angola from Portugal, as a substitute for the above; it was of about the value of  $2\frac{1}{2}d.$ ; there were also  $\frac{1}{2}$  and  $\frac{1}{4}$  *macutas*. The introduction of these coins was at the time very unpopular, from the difficulty experienced in regulating their value as far as possible in harmony with the former media of barter. The troops were paid with them, and, carried away by the strong prejudice existing among the populace, mutinied to such an extent that the Governor Henrique Jacques de Magalhães, for the purpose of suppressing the revolt, and striking terror into the remainder of the discontented, by making a rigorous example of those already seized, was reluctantly compelled to order five of the soldiers to be shot; and thus tragically terminated the outbreak.

There are now silver coins, of the respective value of 2, 4, 6, 8, 10, and 12 macutas; but the *cedulas* (cheques or bills) of the Junta da Fazenda, or Board of Finance, are the usual media of commerce. Their value is of 1,000 reis (4s. 5d.), 2,500 reis (11s. 1d.), and 5,000 reis (22s.).

The measures of capacity most common are the *exequê*, the *cazunguel*, and the *alqueire*, the last mentioned holding about 1 peck, 3 quarts, and 1 pint, and the *cazunguel* about the fourth of an *exequê*. The latter is equal to about four *alqueires*.

Cassange lies between the inland countries of Bondo, Songo, and Bangala, the latter being divided from Chinde by the river Quango, which is the extreme boundary of the Portuguese territory on the coast of Angola. The country was formerly divided into several small states, called Sobados, such as Quilamba, Muanzumbe-Quizinga, Quicungo, Quianpenge-Cunga, Muxinda, Libolo, Bango, Aquissua Dambe, Aquissua, and Indua Quissua.

Cassange is an extensive plain, surrounded by a range of mountains, which, commencing near the borders of the Quango, and extending to the Quembo, describes a curve round the plain. This range forms the boundary of Songo-Bondo, and, passing Hiondo or Hiongo, again reaches the Quango, a tributary of the Zaire, where it terminates.

There are other mountains in the neighbourhood, although not very lofty.

Colaxingo was one of the chiefs or petty kings formerly subject to the Muata, Muatianfa, or Mambo of Lunda, or Cazembe, who, having been expelled from his territory, came and settled between the districts of Ambaca and Golungo-Alto; but in process of time he, together with his followers, was found to be so very troublesome that he was driven from that territory. He then went and established himself with his people at the senzalas, or villages, where they are at present located, giving to them the name of their Jaga. The general history of these people is entirely traditional, and the chronology is unsupported by data.

We learn that the first Jaga established in the Portuguese territories was called Colaxingo, from whose surname his descendants took the name of Jaga, in much the same manner as the Pharaohs of Egypt, the Cæsars of Rome, the Kaiser of Austria, and the Czars of Russia.

The authority of the Jagas continued until Gongo came with his powerful host from Libolo, and settled at Cassange. Being held in great dread by the aborigines, he was invited by them to fraternize—a proposal which they were induced to make, more from fear than from any real sympathy, by the Colaxingo. Some time afterwards, Calunga, another claimant for the regal authority, arrived; and the same motive by which they were at first actuated again influencing them, they invited him

also to participate in the government: and thus were created the three distinct dynasties which exist at the present day, those, namely, of Colaxingo, Gongo, and Calunga.

The fair of Cassange originated in the discovery, made by some Portuguese, that large quantities of ivory were to be obtained here. The individuals mentioned carried on an extensive and lucrative business with the inhabitants in a covert manner, and, unknown to the rest of their countrymen, even going so far as to prohibit any Portuguese from penetrating beyond the river Quango.

Whenever a vacancy occurs in the government by the death of the Jaga, the Tendalla, or prime-minister, convokes the heads of the electoral college, which comprises the Macotas, or counsellors, the Cazas, or noblemen, and the Catondo, or commander-in-chief, who, together with himself (the Tendalla), compose the cabinet-council. When this body is assembled, they proceed to investigate the claims of the various individuals connected with the families who are considered as legitimate aspirants to the regal dignity.

Having first decided as to the family, their next inquiry has reference to the individual best qualified to bear the royal dignity; but it is seldom that matters proceed so far, for it is generally understood beforehand by the members of the electoral college who is the legitimate and popular claimant.

These important questions once settled, they next proceed to build a suitable house for the new Jaga, and to lay out the garden, &c.; and also to erect houses for themselves around it. After these preliminary proceedings they next direct their steps to the residence of the man of their choice, and, unceremoniously entering, bring him out as if he were a malefactor, and present him to the multitude, who, amidst the clang of marimbas and beating of drums, raise a simultaneous shout on his appearance. He is then conveyed on the shoulders of his sons, or of the people, to the Quilombo, or fortified residence, provided for him, where he remains for several days, none being allowed to visit him, with the exception of two relations and the Tendalla. At the end of two months he removes to a house previously prepared, on the borders of the river Undua, where he remains for twenty or thirty days. Here he may be said to form his new ministry, deposing some officers and appointing others. On this occasion he also selects his principal wife. When all these arrangements are finished the Jaga returns to the locality where he intends to reside, and fixes the exact spot as follows :—Having formed his Quilombo, he takes his bow and discharges an arrow, and wherever it falls there he must erect his permanent residence, called Semba. Around it are built the houses of the Bansacuco, or principal wife, and of the concubines, who in general amount to fifty in

number.\* Next to these are located the senzalas of the Macotas and their concubines, of the followers of the former Jaga, and, lastly, of those who were with the elected Jaga at the Senzala where formerly he acted as Maquita.

The last of these ceremonies is that called the Sambamento, after which the Jaga is considered qualified to exercise all the functions of his office.

The particular period at which this most cruel and barbarous custom originated is not known. Some of the Jagas have been known to dispense with it altogether.

When the Jaga Dom Fernando was baptized this portion of the ceremony was omitted, as human blood was not allowed to be shed.

When it is decided to celebrate the Sambamento, some of the Sovas or Maquitas are dispatched to find the Nicango, or victim. The person selected is uniformly a black, who must have no relationship or connection with the Jaga, or any of the Maquitas or Macótas.

When the Nicango arrives he is received at the Quilombo, and treated in the same manner as the Jaga; he is provided with everything he requires, and all his orders are obeyed with the same promptitude as those of the Jaga.

The day on which the Sambamento is to be celebrated being appointed, the Maquitas are informed of the fact, and as large a number of

\* Dom Pascoal, or Jaga Bumba, had this number.

people as can be accommodated at the Quilombo being invited, they all assemble in front of the residence of the Jaga.

The Maquitas and the Macotas form themselves into a circle, the rest of the people assembling around. The Jaga then takes his seat in the centre of the circle, on an iron stool, of a circular concave form, with a hole through the centre of the top.

The Bansacuco is seated beside the Jaga, together with all the concubines. The Cassange-Cagongue then strikes the gong, which is of iron, in the form of an arch, with two small bells attached, and with a bar across it. The Cassange-Cagongue continues to ring the bells during the ceremony.

The Nicango is then introduced, and placed in front of the Jaga, but with his back towards him. The Jaga being provided with a cutlass, of a semi-circular form, commences operations by cutting open the back of the Nicango, until he reaches the heart, which he extracts; and having taken a bit of it, he again spits it out, and gives it to be burned.

The Macotas, in the meantime, hold the corpse of the Nicango in such a manner that the blood from the wound in the back is discharged against the breast and belly of the Jaga, and, falling through the hole in the iron stool, is collected by the Maquitas in their hands; they then rub their breast and beard with it, at the same time making



a great clamour, vociferating "Great is the Jaga and the rites of the state!"

The corpse of the Nicango is next carried to some distance, where it is first skinned, and then divided into small pieces and cooked, with the flesh of an ox, a dog, a hen, and some other animals. The meal being prepared, it is first served to the Jaga, next to the Maquitas and Macotas, and then to all the people assembled; and woe to the unhappy wight who has the temerity to refuse partaking of the repast, from any repugnance to the ingredients, as in such case the law made and provided is that he and his family forfeit their liberty, and are therefore at once sold into captivity.

Singing and dancing conclude the Sambamento.

It was formerly the custom to send a portion of the dish to the Portuguese director of the fair, who always returned it with an anker of brandy or rum, together with some other offerings of merchandise. There is an instance on record where the director, having returned the dish without the customary offering, the Jaga claimed the right of a sovereign over a subject, and was about to compel him to eat it; but the director thought it prudent to succumb in time, and pay the usual tribute, thus escaping the infliction of the loathsome penalty.

The following cruel custom is also prevalent

among them. If the Jaga should dream of any of his ancestors, the following day he despatches to them two slaves, for their especial service in the next world, ordering these unfortunate creatures to be cut to pieces on the grave of the deceased of whom he has dreamt.

The Jaga seldom enjoys his honours for any lengthened period. This arises from various causes. Firstly, the desire of those who are his heirs-apparent or presumptive to enjoy the royal authority; and secondly, the cupidity of the Macotas, who, on the election of a new Jaga, always receive large presents; so that the office of Jaga is one of very uncertain tenure.

When the Macotas find that the indisposition of the Jaga is of a very serious nature, it is customary for all persons resident in the house, with the exception of six slaves, together with all the movable property, to be removed, and sent to the next heir (his nephew, Bumba Ata). The six slaves kept in the house are for the purpose of suffocating the Jaga, which is the usual way of disposing of him at Cassange. When dead he is kept in the place where he died for three days, at the expiration of which period the Tendalla extracts a tooth from the deceased Jaga, which he presents to his successor, who deposits it with those of the preceding Jagas in the Molungas box, which is the sole property of the Crown, and without which

no Jaga can legitimately exercise the regal functions.

After this the deceased is dressed in his best clothes, and the house in which he died is converted into a mausoleum, the six living slaves being immured with the corpse. All avenues of approach to the house are then filled up with earth, and the Quilombo is planted with trees, and entirely abandoned by all the people who belonged to the late Jaga, who now attach themselves to the heir, who remains a Maquita, and forms a new Senzala. Those belonging to the Macotas go with their masters and establish separate Senzalas, until a new election takes place.

The Jagas are more or less of nomadic habits; they are brave and warlike, and their ancestors have always lived a predatory life, removing their Quilombos, or encampments, as the circumstances of their adventurous life demanded.

There is some similarity to Islamism in some of their customs, especially with regard to circumcision, which they practise, although they do not seem to hold the rite in the same religious veneration as the Mahomedans; they also refrain from swine's flesh, and from that of the elephant, a strong presumptive proof that they originally imbibed those notions from the followers of the false prophet north of the equator.

André Alvares d'Almada, in the sixteenth and seventeenth chapters of his "Breve Tratado dos

Rios de Guiné," writing of the people whom he calls Sumbas, informs us "that they were cannibals;" and it would appear that the Jagas, Zimbos, and Sumbas were names given to people belonging to one and the same nation.

The sanitary laws connected with the encampments, and which may be termed their police regulations, were very strict indeed, until modified by Colonel Salles Ferreira. They might even be called cruel, especially as regarded females, and more particularly pregnant females near the period of their confinement, the life of whose infants in certain circumstances became forfeited. Even now, although they dare not openly carry out any of their cruel practices, it is still evident that they possess the will to do so if they were permitted to indulge it. Some of their customs are so obscene that even the record of them would be inadmissible here.

It is anticipated that the recent journey of Dr. Livingstone across a portion of this extensive territory, and the subsequent Zambesi expedition, will ultimately tend to the extension of civilization and commerce.

The enterprising spirit of the actual government of my native country is about to effect the construction of a railway between Loanda and Calumbo (on the Cuanza), and another from the margin of the river near to Cambambe, to the Quango in Cassange. Government has also given orders for a

small steamer to navigate between Calumbo and Cambambe.

When Dr. Livingstone and his exploratory party succeed in navigating the Rios de Sena, or Zam-besi, as far as practicable, I have no doubt that ultimately the communication between the eastern and western coast of Africa will be fully opened up—"a consummation, indeed, most devoutly to be wished for."

Mr. Porto, the Portuguese traveller, attempted at a former period that which Dr. Livingstone has now happily accomplished; but falling ill, he was obliged to stop at Cutonge, from whence he despatched, together with his Arab escort, his aviádos, or agents, to Mozambique.

The habitations of the Jagas are of a very rude construction, and not much unlike those which we see amongst barbarous hordes in other parts of the world, especially the Hottentots of Southern Africa. They are, however, rather more substantial, the materials used in their construction being more like what is denominated "wattle and daub." They are in general built of pieces of wood from the mangua-tree, which are stuck in the ground perpendicularly, with bamboos horizontally entwined and fastened with matebas ropes. They are thatched with straw, terminating with a sort of cupola on the top. The entrance, which is the only opening (except a small hole at the top, to let out the smoke), is very small.

Their arimos or gardens are surrounded with palisades; but as their habitations, &c., are protected by their sorcerers from thieves, they are under no fear of depredations.

They amuse themselves in constructing mats, baskets, &c., of straw and rushes, some of their work being very ingenious and curious.

Their usual diet consists of fruit, roots, and farinaceous food in general; so that, in a qualified sense, they may be termed vegetarians. All their dishes are highly seasoned with amendoim oil, and malaguetta, or Indian pepper.

It is only on festive occasions that they use the flesh of the goat, taken in hunting. Sheep are only killed for funeral ceremonies; they, however, keep oxen, pigs, and sheep for trading with the Portuguese and others.

They sometimes indulge in the use of an intoxicating drink called palm-wine, or hela, which is a sort of ale manufactured by fermenting the massanbala, or mealies; but their favourite drink is rum, which, together with gunpowder, is imported in considerable quantities.

Their dress is rude and simple, being merely a slight covering of cotton cloth, or palm-straw, or skin. It is called tanga, and reaches from the waist to the feet; they also wear rings and bracelets round their arms and legs, and adorn their hair with various ornaments. Their distinctive nationality is immediately recognized by their

curious manner of cutting and adorning the hair, as is the case with the people of Libolo, Bailundo, and Bihé.

Their chiefs, or sovereigns, and noblemen, throw over their shoulders large capes of European cloth. The kings sometimes wear hats of curious manufacture, and hold in their hands the tail of some beast as the insignia of their office and authority. The beard is allowed to grow long, so as to give them a venerable appearance.

However, those who are thus decorated are the most uncivilized, being such as have held the least intercourse with the Portuguese Government.

Their chiefs take great pride in dressing after the European fashion, especially if they can procure a decorated uniform. On one occasion I came in contact with the famous Sova-Cabôco, who during the war with the natives, at the head of his *empacasseiros*, rendered great service to the Portuguese, as a recompense for which he was promoted to the nominal office of Lieut.-Colonel of the "Guerra Preta" corps. When I met him he was gaily dressed in a full, highly-decorated uniform, and mounted on horseback. I was on foot, and dressed in a light travelling jacket, with a common straw hat, and I never shall forget the supercilious look with which he viewed me, surrounded as was his mighty highness by his *macotas*, or counsellors, and preceded by a band, so called, which inflicted on the ear the most discordant sounds that human skill is capable of produc-

ing. He was accompanied by a sort of "lictors," or guards, who closed the procession. The Sova was mounted, I said (for so they are described to be when they are conveyed in a sort of machilla, covered with a canopy, but without curtains), and followed by a number of slaves bearing the presents which he had received.

The women are dressed with cotton tangas, which reach from the waist to the knees; the breast and legs being left naked. Their arms and necks are adorned with beads, coral, &c., according to their means. Those who are in better circumstances dress well; but the generality of the poorer sort are adorned with little better than an apron of fig leaves.

The principal offensive weapon of the Jagas is a musket, which they use with great dexterity. They manufacture their own cartridges, which they keep in a leather bag. They use a measure called *Bargueira*, which holds sufficient for a charge. They are also expert in the use of the cutlass, or small sword, in fighting. They defend themselves with a short square target, made of the skin of the empacassa, which is proof against arrows, but not against bullets.

In the first onset they attack with great fury and impetuosity, especially under the smoke of the first fire; but in consequence of their want of proper discipline, and ignorance of military tactics, if vigorously repulsed they are easily thrown into



disorder, especially if charged by cavalry, as they say the horses "eat iron." Neither can they stand against the charge of the bayonet. When grape-shot is fired from a field-piece they fly away with the greatest precipitation.

Their favourite mode of warfare is the guerilla; and they are very ingenious in forming an ambuscade, so that those who have to contend with them will do well to watch closely the dense forests, precipices, narrow passes, &c.

Their encampment is divided into seven divisions; the centre being occupied by the tent of the sovereign, before which everyone, in passing, is obliged to prostrate himself in token of profound respect. The other six divisions are under the supervision of chiefs.

The sovereign holds what may be termed, for so barbarous a nation, a splendid court, the aristocracy or dignitaries of which monopolize to themselves all appointments in the administration, customs, government supplies, &c.

The Gangas, or Quibamdas, who are the priests and sorcerers, hold high rank at court, and are much esteemed by the Jagas.

Much has been written respecting the Bunda or Bundo language, the one which is principally spoken throughout almost all the Governor-generalship of Angola, as far as Cape Negro (and not between the rivers Lifume and Coanza only, as wrongly stated by Bowdich), the only diversity

being that of some common domestic terms, and the variety of pronunciation observable in the different provinces of every empire. Were I to pen anything respecting this subject, I could not improve upon Father Pedro Dias, who wrote a work called "The Art of the Language of Angola" ("Arte da Lingua de Angola, Lisboa, 1697"); or on Brother Bernardo Mariade Cannecatim, in his "Collection of Grammatical Observations respecting the Bunda or Angola Language" ("Collecção de Observações Grammaticaes sobre a Lingua Bunda ou Angolense, Lisboa, 1805"); and his Dictionary of the same language, explained in the Latin and Portuguese tongues, ("Diccionarioda Lingua Bunda ou Angolense, explicada na Portugueza e Latina, Lisboa, 1804"); or on Father Antonio do Couto, in his "Gentilis Angolæ Fidei Mysteriis Lusitano olim Idiomate, Lisboa, 1643;" or on Colonel Francisco de Salles Ferreira, in his "Explanations of the Christian Doctrine in the Portuguese and Angolese Languages," (Explicações de Doutrina Christãa em Portuguez e Angolense, Lisboa, 1855.)

I may, however, take this opportunity to remark that there are scarcely any ethnographical varieties among these people, almost all the tribes speaking the same language (Bunda), with very few and trifling alterations in the dialect. The language itself is soft and harmonious, excluding almost completely nasal terminations, and containing a

very large number of articles, prepositions, adverbs, and conjunctions, many of which are pronounced with a guttural sound. The particles *n*, or *an* are equivalent to the Portuguese *o* or *a* (the); the preposition *ca* is an augmentative, and not a diminutive, as Bowdich terms it. For instance, *Ca-Banza* large people's place, or capital; *Ca-Congo*, the great Congo; *Ca-Conda*, large family, &c., &c. The numbers and cases of substantives are also distinguishable by the various articles which precede them. The verbs have three conjugations, each of which has two voices, the active and passive, and two moods, an indicative and subjunctive. In each mood there are three tenses: the past, present, and future, besides gerunds and participles declinable.

The Jagas, it appears, by their invasions, have introduced their language into the neighbouring countries; and it is a fact that the inhabitants of Angola, when travelling even so far as to the eastern coast, have always, with more or less difficulty, been able to make themselves understood when speaking Bunda.

However, notwithstanding what Marsden states, there is little connexion between the Congo, Bundo, and Kaffir languages.

The village of Cassange, where the celebrated fair is held, is the residence of the Portuguese "Commandant of the Fair," who is assisted by some soldiers serving without pay. The houses are built with no regard to regularity, and are not

formed into streets ; there are, however, about forty respectable houses or factories, with large gardens attached, containing the vegetables and fruit common to a tropical climate, and tastefully laid out in Portuguese fashion.

The merchants and traders are very wealthy, and live in great style, keeping what is termed a splendid table.

In consequence of the paucity of white women, the Portuguese formed alliances with women of colour and half-castes, to whom, and to their children, the offspring of such connections, they manifest great affection. Bishop Dom Joaquim Moreira Reis sent a clergyman to them, who prevailed on them to agree that their union should be consecrated by the ceremonies of the Church, and that their children should be baptized.

In the next chapter I shall speak of the Molluas, and of the Emperor Matiamvo, the nearest great potentate to our most eastern settlement Cassange, of which we have treated above.

## CHAPTER VI.

The Molluas of Matiamvo—Embassy from the Emperor—Trading—Expedition into the Country of the Matiamvo—Communication with King Quiengo—A Heathen Festival—Superstition of the Natives—Encampment in the Quiboco Territory—Caravan Attacked by Negroes—Climate and Productions of Quiboco—Costume of the Natives—Muen—Communication with Catende, a Native Chief—Reception of King Quibuica at the Camp—Civilization of the Native Tribes—Elephant Hunting—King Challa—Conference with the Matiamvo—Climate, Soil, and Productions—Animals—Government—Family of the Matiamvo—Native Customs—Character of the People—Funeral Ceremonies—Stringency of the Laws.

It was in 1807, during the government of Angola by Antonio de Saldanha da Gama (afterwards Count of Porto Santo), that communication was first opened with the nation of the Molluas. It was owing to the powerful aid rendered by this potentate to the Portuguese that they were enabled again to open up the line of communication between the eastern and western coasts of Africa.

For the purpose of accomplishing this desirable object two expeditions were despatched—one from Mozambique, in 1798, and the other from Angola, which were both designed to meet midway in the interior.

The undertaking was under the direction of the learned Dr. Lacerda. The eastern division of the expedition started from Rios de Sena, or Zambesi, but the doctor dying at Cazembe, the arrangements were thrown into confusion, so that the Angola expedition did not start until the year 1807. In that year the governor gave instructions to Francisco Honorato da Costa, colonel of the militia, and commandant of the Presidio of Pungo-an-Dongo, to render every assistance to the expedition in opening up a direct communication with the Molluas; for about this time it was ascertained that the Jaga of Cassange, the most eastern of the potentates subject to the Crown of Portugal, had entered into some secret league with another king, for the express purpose of monopolizing the trade—to secure which end, they resorted to all kinds of stratagems to quiet the sovereign of the Molluas, who was known by the different names of Muata-Hianvo, Muata-Yambo, Matiamvo, Muatianfa, and Murôpué, as they feared coming in contact with his forces.

Intimation was conveyed to Colonel Costa, through the pumbeiros (black traders, who are sent from the factories into the interior), that the

Molluas were partially civilized, that their Banza, or chief town, was regularly laid out in streets, and was well watered—a proof of civilization to which many large towns and even cities of Europe cannot lay claim—that there was a spacious market, with extensive piazzas, where provisions of all descriptions were vended; and that the Cazembe or Lunda nation, in whose territory Dr. Lacerda died, was feudatory to the Matiamvo, paying to the king, amongst other tributes, one of marine salt, obtained on the eastern coast.

In 1808 an embassy was sent from the Emperor of the Molluas to Loanda, on which occasion the communication was opened up. The Colonel then despatched two pumbeiros—Pedro João Baptista and Amaro Jozé—to Cazembe, where they were detained four years by the Muata, or Emperor; and it was not until 1811 that they were liberated, through the efforts of Constantino Pereira d'Azevedo, the Governor of Rios de Sena, or Zambezi, and succeeded in reaching Tete, whence, in 1815, they returned to Angola.

After the communication with the Molluas of Matiamvo had been opened up, some few merchants proceeded to trade with them, amongst whom was the late Romão, and Joaquim Rodrigues Graça, the latter of whom started on the 24th April, 1843, from Bango-Aquitamba, in the district of Golungo-Alto, and proceeding through Ambaca, Songo, and Bihé, arrived, after great delay, at the Matiamvo's

Banza, on the 3rd of September, 1847. He intended to continue his journey to Rios de Sena, or Zambesi, but was most unfortunately prevented, through the intrigues (as he says) of his partner in trade, the wealthy Dona Anna Joaquina dos Santos Silva, known in Angola as the Baroness of Bungo, and in the interior as the Dembo Ualála, or Alála.\*

I shall now give a brief account of the interesting journey of the expedition to the country of the Matiamvos. The encampment was first at Lucata, in the Ganguella or Mu-Ganguella territory. The Sova, or chief of the tribe, the brother of Dom Antonio de Alencastro, King of Bihé, exercises authority over all the people of Ganguella, who are proverbial for their plundering habits and general depravity. They usually trump up some story of wrongs inflicted by *some* traveller who has passed through their territory—such as the introduction of a disease, which caused famine and pestilence to ravage their country; and they plainly intimate that the present visitor is expected to compensate them for their previous loss. The first demand is for a goat, then follows one for a pig, and so on. The most expeditious mode of satisfying them is to compromise the whole affair by the gift of sixty pannos, or small pieces, of cloth; that is, twenty for the goat and forty for the pig, which is the supposed relative value of the two animals.

\* See Graça's Diary in the "Boletim do Conselho Ultramarino."



In the territory of King Quiengo, near to the River Cuanza, the expedition fared no better, the caravan having encamped close to the Banza, which is situated in a fertile plain surrounded by a dense forest. These people being a mixture of the Bunda and Ganguella nations, are most savage in appearance, being girt round the loins with the skin of some wild beast. They are not so courageous, however, as the people of Ganguella; they sometimes use Portuguese weapons, but they prefer the spear, bow, and arrow. Not being valiant, they are in general routed by the kings of Sinde and Bomba, when at war with them.

The interpreter André and another man were sent to the king with a present to propitiate his sable majesty, and invite him to a conference respecting matters essential to the safety of the expedition during their further progress. On the next day the king appeared at the encampment, and, taking his seat in the midst, commenced the following harangue:—"I am Muana Angana Quiengo Quiatalla, grandson of King Gombo of Ganguella, and here I come to this Quilombo (encampment), with my Macótas (noblemen) and people, to hear what the Mondelle (white men) want from me." He was informed, through the interpreter, that the expedition had been deputed by the sovereign of Portugal to call upon Quiengo to submit—to stop all traffic in slaves, to encourage lawful trade, to give protection to merchants and tra-

vellers, and further, to embrace, together with his people, the Christian faith—this latter point being a portion of the “instructions” upon which the Portuguese Government laid the greatest stress; and His Majesty was informed that if his people would conform to all these conditions they would receive the assurance of friendship and protection.

The chief made answer that he knew of the Maniputo, or king of the white people; that he was very sorry that he was not to continue to countenance the slave-trade, as he thought it better to sell his prisoners than to put them to death; that if the Maniputo would use his influence with the Sova of Bihé, and get him to put a stop to the harassing wars carried on by the kings of Sinde and Bomba against the Quiengos, and if the Maniputo would send traders into his country, he would take care that his sons, or his people, should supply them with large quantities of wax, ivory, &c., and would recognize the Portuguese as friends and allies.

The expedition remained here three days, to receive a supply of provisions, preparatory to entering on the journey across the desert.

During these three days the people manifested great joy, in anticipation of protection and lawful trade with the Portuguese; and, by order of the king, they kept a festival in honour of their idols. They played on their rude instruments, danced, and sang praises to their god of war, and promised to conform to all the requirements, with the ex-

ception of that which called upon them to adopt Christianity and relinquish polygamy.

As an instance of good faith, it may be mentioned that some time ago two merchants from Caconda, in Benguella, having been plundered by a petty chief, for some crime alleged to have been committed by another trader some time before, the king, on hearing of the capture, ordered them to be released, and their property to be restored—sending them, at the same time, some bullocks, as compensation for the injury done.

When the caravan reached Cassango, about fifteen miles from the banks of the Muangôa, on the frontier of Quiôco, or Quibôco, and about nine miles distant from the Banza of King Canhica-Catembe, the Government interpreter was sent to the capital with compliments and the customary presents. When he arrived, finding the king in council with his officers, he immediately delivered his message, and presented the customary offerings of merchandise selected for the occasion, the value of which was about nine pounds, and requested the attendance of the king at the camp, to hear the proposals of the Portuguese Government on some important matters of mutual interest, but more particularly for his own benefit. The King received the present, and returned the following answer:—"I have received what the Quinder (a name given to the head man of caravans) sent me; but I am not at all satisfied, as it is small in com-

parison with the merchandise he takes with him ; he must send me two barrels of gunpowder, two bales of woollen cloth, eight muskets, a cloak, a military coat, a cocked hat, and a sword. He must also dress my sons and my macotas ; he desires me to come to his encampment, but what does the Maniputo of Loanda want with me ? Why does he send to me ? If he sends so far to me, it is evident he wants something *from me*, for I do not go to him, because I do not want him ; but the fact is, it is from my country that all the wax goes to him."

Having thus delivered himself, he immediately despatched his carregadores, or carriers, to receive and convey to him the articles he required. In consequence of this disrespectful conduct, any further communication was prohibited, and a message returned that it was a mistaken notion to suppose that the Portuguese were solely to be benefited by any arrangement that might be entered into, and that the king would live to see and feel the folly of his rashness, as there were numerous places whence wax could be supplied, &c. He was also informed that, if he prohibited traders from penetrating into his country, his people would receive no more cotton cloths, and they and their children would be obliged to return to the skins of beasts, with which they were originally clad ; that having received the customary present, he need expect no more ; and that, if he used any unlawful means for the accomplish-

ment of his object, he would be looked upon as a thief, and be treated accordingly. The force of about 500 men, composing the expedition, was drawn up in presence of the king's emissaries, and informed of the position of affairs, and warned against any sudden or treacherous attack. The precautionary measures thus adopted no doubt awed the people, as the caravan remained unmolested.

These people worship idols called Caanda and Muquixi. Caanda, I believe, they consider as their "good god," and Muquixi the "god of evil." This idol is kept in a shrine, a place built of straw, in a field near to a river or fountain where the people come for their daily supply of water, and in passing by they usually throw into it some small portion of earth or maize, flour or mandioca, accompanying their offering with a propitiatory harangue or prayer, and then proceed on their way. There is, however, a law forbidding any but circumcised persons or maidens to approach; all others must pass by with their heads turned away, and repeat a particular prayer.

The expedition now proceeded and encamped in the Quibôco territory, in a fertile valley on the bank of a small river called Ruli. The place was surrounded by bushes, and at a short distance were some high hills.

The interpreter was immediately despatched to the banza of the chief Canjango, to compliment him

and convey the usual present, the value of which was 5*l.* ; but he returned it with an answer that it was not enough, and that he required a braided military coat, a cocked hat, a sword, thirty-two pounds of gunpowder, and a bale of cloth to dress his family; "for," said he, "I am a great man, and master of these territories through which the Quinder is making his journey."

An answer was conveyed through the interpreter, informing him that, the customary present not having been accepted, his unreasonable and exorbitant demand was treated with silent contempt.

The caravan then proceeded on the journey, but had not gone far when it was overtaken by a strong party of negroes, headed by Canjango, who came suddenly upon it, shouting their war-cry, armed with bows and arrows. Immediately the trumpet sounded the alarm, and the drums beat to arms ; the carriers also threw down their burdens and resumed their weapons. They were then divided into three companies, one of which was left to take charge of the merchandise, another sent to cut off the retreat of the enemy, and the third to attack them in front. Being thus surrounded, the chief was captured, but positive orders had been issued that, if possible, he should not be injured.

The wily chief now protested that he had no hostile intention, that he merely came to say that he would accept the present, and to ask permission

to make one to the Mondelle in return. He also wished to ask leave for his people to come to the caravan to trade; adding that he would send refreshments for the caravan, and hoped that the carregadores would permit him to spend the day in their company. As no harm had been done, and as he had evidently been impressed with the superiority of the caravan, it was thought best to appear to believe his statement as to the part he took in the farce which had just been acted. He therefore remained at the camp during the day, manifesting the greatest kindness to the carregadores, and making presents of goats, meat, and the wine of the country; but, knowing the folly of trusting implicitly to him, as night approached strong guards were posted round the encampment, and persons were appointed to patrol during the darkness. The banza of the Sova being so near to the encampment, the expedition could observe all the movements and preparations that were made; and if any surprise had been contemplated, it was evident it had been abandoned. Next morning at break of day the expedition set out without any opposition, and when it had gone about nine miles two Macotas of the king joined the caravan, stating that they had orders to accompany the Quinder to the frontier. This simple circumstance caused a feeling of distrust, for it was feared that there still lurked some hidden treachery behind this apparent friendship. Every precaution, therefore, was taken

against surprise ; fortunately the expedition was not molested, and at the borders of the dominions of this chief the escort took their leave and returned home.

The country of Quiôcô, or Quibôco, is situated in the centre, between the kingdoms, or provinces, of the chiefs Bomba, Bunda, Ohegy, Minungo, Loena, Kassaby or Cassay, &c. Its climate is rather colder than that of most of the countries by which it is surrounded—a circumstance caused, no doubt, by the quantity of high bushes with which it abounds. There are also several pools, or small lagoons, with small rivers running through them, notwithstanding which the soil is unfruitful. There is a number of goats, sheep, and fowl to be found here ; also much honey.

Travellers passing through this country require to exercise great vigilance and prudence in order to avoid giving any cause of offence to the inhabitants, as they will, if possible, gratify their cupidity by robbing careless or weak strangers. For this purpose they are always able to find a variety of pretexts, under which, however trivial and ridiculous, fines are imposed, often as high as 10% or 12% ; and sometimes even confiscation of property, if not forfeiture of life, is exacted. A considerable trade in wax is carried on with these people by petty traders. If a military force were stationed here for the protection of life and property, trade would undoubtedly increase considerably.



It is only in winter that the people lie under cover; their dress is composed of two skins, one hanging in front, the other behind; their heads are uncovered, but saturated with oil. When furnished with a pipe, and bow and arrows, they are fully equipped, and in marching order.

Their chief has no regular banza, but lives in the bush with his people; he has a cubata for himself and principal wife, but, according to custom, the roof of his hut is taken away during the summer season.

Proceeding along the banks of the Kassaby, or Cassay, the expedition encamped at Muen, near to the banza of King Muana Angola Dianbamo, nephew of the powerful King Catende. Here the caravan found a plentiful supply of good provisions, and received great kindness from the chief Catende, to whom the interpreter had been sent with a present, and an invitation to a conference at the camp. He sent an answer to the effect that he was happy at the Quinder's arrival, and would attend next day with all his Macotas, &c. He also sent a present of two goats, with some flour and wine, for the refreshment of the travellers.

Next morning, at daybreak, the interpreter was again sent to him, and arrangements were made that at ten o'clock he should visit the Quinder at the encampment. Catende appeared at the appointed hour, at the head of his band of musicians. He

was received with military honours, and every demonstration was made to make a favourable impression on his majesty. The drums beat, and the trumpets sounded to muster all to attend the conference. The interpreter explained the proposals and requirements of the Portuguese Government; to which the king gave a favourable answer, saying, "The Matiamvo has committed to me the government of this portion of his dominions, and enjoined me to protect all traders passing through the country. I am aware of the advantage to be derived from an alliance with the Maniputo; and as you, the Monbelle, are proceeding onwards, and will visit the Matiamvo, you can make with him all necessary arrangements, and whatsoever he shall agree to shall be punctually observed by me; for the large quantities of merchandise that from time to time pass through my country have impressed me with an idea of the greatness and grandeur of the Maniputo. There are, however, many things in the conduct of the Matiamvo which are calculated to give dissatisfaction to my people, especially the cruel exercise of arbitrary power. For the most trifling offence he orders the head of a subject to be struck off, and on some occasions numbers are thus barbarously murdered by his command. If your Maniputo would protect us, we would rebel against his tyranny, and free ourselves from this galling yoke; however, this can only be effected by the protection of the great Mani-

puto's power, as otherwise we shall become his victims, and he will wreak signal vengeance on me and my people."

This speech, although not given *verbatim*, contains the substance of the chief's address, and shews the general feeling that prevails towards the paramount chief or king, Matiamvo, and the great desire prevalent among these people to exchange his authority for the benign sway of the King of Portugal, which would no doubt conduce to the extension of religion, civilization, and commerce.

The expedition continued its course along the borders of the river Cassay, or Kassaby, and arrived at a place near the banza of the old king, Catende-Mucango, grandfather of the other Catende. After the usual preliminaries of presents, invitation, &c., the chief arrived at the camp next day about noon, and was received with marked distinction. He was a venerable man, of about seventy years of age, robust, well-formed, and dressed with a red flannel cloth. He wore a black leather belt round his loins, from which his scimitar was suspended, and was followed by his suite.

Having listened attentively to the interpreter, who propounded the same conditions as to the other kings who had been visited, he replied that "he was most thankful to the Maniputo for his kind invitation and proposals, and that, so far as he and his people were concerned, he would conform to them, as he had already received instructions from

the Matiamvo, who had committed to him the government of Kassaby and other places on the frontier, to give orders to his sons (people) not to molest any traders, or throw any obstacle in their way; that consequently he had always sent a Macota to accompany and protect travellers on their way, until they entered another territory; and he felt sure that when the expedition arrived at the residence of the Matiamvo he would gladly accede to the proposals made, if the same as those now made to himself; and he was also confident that none of the chiefs through whose countries the expedition might pass would object, as they all stood in need of clothes and other things, and the Maniputo required nothing from them."

The conference being concluded, joy and festivity commenced. From three to four hundred people remained at the camp during the remainder of the day and all night, playing their marimbas and beating their drums.

The interpreter overheard some of the Macotas expressing freely to each other their sentiments on the subject, deprecating the idea of continuing under the authority of the Matiamvo, whose great cruelty seemed to have shaken their allegiance; and expressing a wish that the Maniputo would take them under his protection, as then they would enjoy the benefit of extensive trade, through the introduction of merchandise into their country.

These people trade extensively in slaves, ivory, and wax. In religion they are idolaters.

Continuing the march along the margin of the river, the caravan arrived at a short distance from the capital of King Quibuica, to whom the usual presents and message were sent by the interpreter. Next day the king arrived at the encampment, accompanied by his court and a large number of his people. They were armed with zaguays, scimitars, lances, bows and arrows, &c. His Majesty was borne on the back of a black man; he was dressed with a red cloth, ornamented with arrangoes beads, and corals of various colours, very tastefully arranged. His head was surrounded with a band braided with variegated arrangoes beads, and on his forehead was a sort of hat, made of beautiful feathers of wild birds, particularly of the indúa—a sort of wild cock, which makes a noise similar to the domestic bird—and of the peacock. He was accompanied by his musicians, both men and women.

On arriving at the camp, he too was received with all the usual pomp and display. The men were drawn up in single file, and as he drew near the drums and trumpets gave him a royal salute.

Having taken the seat offered to him, the interpreter was instructed to inquire why his men appeared armed, the invitation sent being to a friendly conference.

He answered, "I am Quibuica, a vassal of the Matiamvo, and it is in consequence of the power delegated to me as a prince that I appear thus before

you. At all times when I appear in public I am thus accompanied by my people armed, as the enemy is always near. As the Monbelle knows, living in the forests, we are surrounded by lions, tigers, and elephants, therefore you need be under no apprehensions on account of the formidable appearance of my people, as we have no intention of molesting our brethren the Monbelles, sons of the Maniputo. For, although a negro, I have the purest intentions towards you, as I have received instructions from the Matiamvo, whose relative I am, not to suffer any white man to be molested while passing through my territories. You may, indeed, have heard occasionally that some have received injuries while passing through them, yet it has, in general, been their own fault, and through their own folly, without my being able to prevent it. I, however, have always visited with signal punishment the perpetrators of such crimes. I have, therefore, now come at your invitation, to hear what the Maniputo requires me to do."

The interpreter then informed him of the conditions of the treaty.

"If," said the chief, "the great Portuguese Maniputo does not permit merchandise to be sent to the Matiamvo, it will be calculated to incite rebellion among his subjects. White men! have you not spoken to Catende the grandfather, and Catende the grandson?—and do you not remember their opinion? Well, it was just the same as mine.

Now, on your journey you will see and hear the great Challa, and should you pass further on beyond the Matiamvo you will everywhere find that the same feeling prevails, that the same sentiment is expressed, and that we are only looking for a favourable opportunity to benefit ourselves by throwing off the insufferable state of vassalage to which we are obliged at present to submit."

He added that he, the Quibuica, was obliged to remove to a greater distance from the Matiamvo, that he might not continually witness his barbarity; and, although now settled in this locality, at the distance of twenty-five or thirty days' journey, there hardly passed a day in which his people were not harassed by the agents or emissaries of the Matiamvo, forcibly extorting from them tributes of ivory, slaves, &c., and even pillaging the villages and destroying the fruits in the fields.

From further information, however, it appeared that the Catende, from his firmness, did not suffer so much in his territories as others, he having ordered the Caquatas, or emissaries, to be cudgelled when they committed any outrage on his people.

Quibuica continued, "I am sure that the Mani-puto does not use such violence in collecting his tribute from his subjects; neither are his demands so exorbitant. We cannot dress a good cloth, we can have nothing good, that is not immediately taken from us to gratify the Matiamvo's cupidity.

You are going up to him; let us see what will be the result."

I have thus stated faithfully the substance of the various addresses made by the vassal kings inhabiting these parts, which will give the advocates of slavery an idea of the wrongs inflicted on a large portion of their fellow-creatures—evils which are fed and nourished by that diabolical system which encourages traffic in the bodies and souls of our fellow-creatures. The reader will also perceive that there is an instinctive or natural feeling in the human mind against slavery and oppression, a feeling evidently implanted there by the God of nature, who "has made of one flesh all nations that dwell on the face of the earth."

It will also appear evident that there does not exist such an insuperable barrier against the civilization of these people as some suppose; and the author hopes that, by God's mercy, they may embrace Christianity in common with many of their sable brethren, and that civilization, commerce, and all their concomitants will follow in its train.

The people of Quibuica, in common with the surrounding nations, are at present idolaters.

The principal articles of trade are wax, ivory, and slaves.

The elephants are very numerous, roam about in large herds, and may be seen near the habitations of the people. There is, however, a great paucity of elephant hunters, most of them having lost their



lives in this dangerous pursuit. They have various ways of destroying these noble animals: they despatch them with their muskets, zaguays, and arrows; they also make large pits across the track which the elephants most frequent, covering them so as to hide the danger, and when a herd passes over several fall in, and are immediately despatched with muskets, for men dare not approach within reach of the animal's proboscis. If any one has the temerity to do so, the infuriated elephant seizes him at once, dashes him down, and tramples him to death.

The food of this people is meat, and fish taken from the lagoons; they also plant beans, but this is principally for sale, and they are very regardless of the proper season for cultivating the soil.

The expedition laid in a good supply of food here, before commencing the journey across the desert, which extends from the residence of the chief Sacambuge to the river Lorua, or Lolua, as the negroes pronounce it generally, sounding *r* like *l*. There is an abundance of fish in this river, which, as it flows over rocks, is not navigable. The water has the flavour of saltpetre.

The expedition, having arrived near the capital of King Challa, encamped, and, as it had been determined to remain here for some days, to recruit the exhausted strength of the bearers, and obtain fresh supplies, the interpreter was sent with an invitation and the usual present.

This part of the country is fertile, and adorned with every variety of plain and mountain; here also is the junction of the rivers Lolua and Kassaby.

The inhabitants appear to be industrious, and have so increased their own wealth and comfort that they are able to afford large supplies for caravans passing through the country.

The king arrived at the encampment at day-break, with his suite. He was a benevolent and pacific looking man, with a good honest countenance, exhibiting in his manner and conversation a degree of intelligence and civilization unlooked for in these parts.

The interpreter having first delivered the message of the Portuguese Government, King Challa returned the following answer:—

“Sons of the Maniputo, it is a long time since I and my people first heard that which you have now declared, and I thank my god that the Maniputo confers on me such an honour as to send his commands so far to me—I receive them the same as if they came from the Matiamvo himself. I believe that the time has now come which the late Matiamvo, or Emperor, Quinanezi foretold when about to die—‘I don’t die, I am only transformed—I go to pay a visit to my brother the Maniputo, as I know nothing at present about him, and I go to see his grandeur; and you must here pay me tribute, which if you do not my brother, as my rightful heir, will punish you, and, as the true heir, will make you pay him.’”

Challa then turning towards his Macotas, and addressing himself to them, said:—"Don't you remember when the Quinanezi's brother was killed in the war with Caniquinha, that before his death he prophesied, and said—"I die by my people, but my brother the Maniputo shall come one day and enquire for me," and you may remember that he upbraided them for their cowardice in abandoning him to his fate, and leaving him to be slain by his enemies. It has been customary," continued Challa, "for our Matiamvos to die either in war or by a violent death, and the present Matiamvo must meet this last fate, as, in consequence of his great exactions, he has lived long enough. When we come to this understanding, and decide that he should be killed, we invite him to make war with our enemies, on which occasion we all accompany him and his family to the war, when we lose some of our people. If he escapes unhurt, we return to the war again and fight for three or four days. We then suddenly abandon him and his family to their fate, leaving him in the enemy's hands. Seeing himself thus deserted, he causes his throne to be erected, and, sitting down, calls his family around him. He then orders his mother to approach—she kneels at his feet; he first cuts off her head, then decapitates his sons in succession, next his wives and relatives, and, last of all, his most beloved wife, called Anacullo.

"This slaughter being accomplished, the Ma-

tiamvo, dressed in all his pomp, awaits his own death, which immediately follows, by an officer sent by the powerful neighbouring chiefs, Caniquinha and Canica. This officer first cuts off his legs and arms at the joints, and, lastly, he cuts off his head; after which the *head of the officer is struck off*. All the potentates retire from the encampment, in order not to witness his death. It is my duty to remain and witness his death, and to mark the place where the head and arms have been deposited by the two great chiefs, the enemies of the Matiamvo. They also take possession of all the property belonging to the deceased monarch and his family, which they convey to their own residence. I then provide for the funeral of the mutilated remains of the late Matiamvo, after which I retire to his capital, and proclaim the new government. I then return to where the head, legs, and arms have been deposited, and, for forty slaves, I ransom them, together with the merchandise and other property belonging to the deceased, which I give up to the new Matiamvo, who has been proclaimed. This is what has happened to many Matiamvos, and what must happen to the present one."

What a practical comment on the words of Asaph, "The dark places of the earth are full of the habitations of cruelty."

The expedition, after four months' journey, arrived at the quilombo of the Matiamvo, who had just started to commence that war which was, no

doubt, to terminate fatally for him as for his predecessors. As soon as he was informed that the expedition from the Maniputo had arrived, he returned, that he might be present at the audience.

The interpreter was sent with the present, and, in addressing the paramount chief or king, was instructed to say that the Quinder of the Monbelles presented his compliments, and requested the honour of being allowed to visit him. The Matiamvo returned a polite answer of permission, and sent back with the interpreter a number of slaves, laden with provisions, &c.

When the hour appointed for the audience arrived, he came to the outside of his principal gate to receive the message of the Portuguese Government. Having introduced the principal persons connected with our expedition into a sort of piazza within his residence, he sat down upon some lions' and panthers' skins, and ordered that the Monbelles should sit on the chairs brought expressly from the encampment for that purpose. He next made a sign for his nobles to withdraw to some distance, and they were followed by the detachment and carriers from the caravan. The interpreter then introduced the subject for which the Monbelles desired the audience, and explained the requirements of the Portuguese Government.

The Matiamvo in reply made some inquiry respecting the policy of H. M. F. Majesty's Government, and asked how he governed the state? How, he said, are the criminals punished? When

the Maniputo dies, is it by sickness or by war? How many victims are sacrificed at his death, to be buried with him, and to accompany him as his body-guard? Was the fire of our artillery guns produced by natural causes, by the ingenuity of man, or by sorcery? He also inquired how many wives our king had?—how many children?—how many of them were male and how many female? How were they taught to speak?—were reading and writing natural acquirements, or taught by art?—how was gunpowder made?—how old was our king? and when he moved how was he conveyed?

All these questions were answered in as plain language as possible, through the interpreter; and in reference to the last, he was told of the pomp that attended our Queen, Dona Maria II., of the bursts of joy and gladness arising from the full hearts of a loving people towards a beloved sovereign, for that she made herself beloved by her acts of kindness and benevolence towards *all* her subjects.

The Matiamvo, having heard all this, turned round with apparent surprise to his nobles, who were at a short distance, and addressing them said: "Have you not heard of the grandeur of my brother the Maniputo, and of the manner in which his people love and honour him; and when I want to go to my plantations I have only my slaves and muares (wives) to accompany me?"

He then demanded to know more particularly what the Governor-general required of him, as he

could not submit to be annoyed by any proposal which would be disagreeable to him. He said he was happy to see the accomplishment of the prophecy of the famous Matiamvo Quinanezi, respecting his brother the great Maniputo, who had sent an expedition to induce him to enter into a bond of friendship. He therefore wished for another conference in presence of his people, that they might hear all that was required of him by his brother the Maniputo, and said that for this purpose he would attend at the camp, when the Monbelles would give him information on the subject.

Accordingly, on the day appointed, the Matiamvo, his mother, brother, and niece, together with a large number of Quilolos and Macotas, and a great multitude of his people, approached the encampment in grand procession. He was conveyed to the camp, seated on a kind of litter borne on men's shoulders. His dress was red velvet, with a girdle of ox-hide round his loins, and a scimitar. He wore a high collar adorned with small shells, neatly arranged, and decorated with variegated corals, disposed with great regularity and taste, and his head was adorned with a plume of indua and peacock's feathers. Two of his chief men walked at each side of him as his assessors, his wives and concubines following, to the number of five hundred. This composed the first division of his cortège; next came his brother and his mother. The latter was dressed in a red velvet mantle, embroidered with

gold, and a collar similar to that of her son ; and on her head she wore a sort of mitre adorned with very small beads, which were arranged with great taste. Then came his niece, also richly dressed, followed by his headmen, dressed in red cloth from the waist downwards, with tails trailing along the ground. The procession was accompanied by instruments of music, and by dancing women.

The Matiamvo was carried by eight slaves, his mother by six, and his niece by the same number. His grandees and nobles were all on foot, and although the distance was short it took about three hours before they reached the encampment, as at every few steps they halted some time.

On their arrival the Matiamvo was received with a royal salute, and conducted with every demonstration of respect to a large saloon, which had been prepared for this special purpose : it was got up with great taste. The Matiamvo was conducted to a throne approached by steps, which was specially erected for him ; it was covered with a scarlet cloth, and a carpet of blue was spread before it ; another seat of honour was prepared for his mother and niece ; all the rest of his suite stood around in ranks. After these preliminaries, a selection of merchandise was spread before him, comprising glasses, plates, mugs, rings, and ear-rings, which were distributed to the ladies. The Matiamvo and his brother were then conducted aside, and dressed in a splendid military uniform, with a cocked hat and a sword.



When the Matiamvo returned to his throne he sat down with evident pride and satisfaction, all the people clapping their hands. He then exclaimed, that now he knew he was the brother of the Maniputo, and that he desired much to show his friendship, and embrace his laws and customs. Then addressing the assembly he said, "You shall hear directly what the Maniputo requires of us;" and, making a signal to the interpreter, the latter approached, and at the request of the Matiamvo he informed the assembly that the Portuguese Government were desirous that the Matiamvo would permit a presidio, or fortified place, to be erected in his territories, for his own protection and that of merchants, traders, and travellers; that it was also wished that all horrible practices in use in the country should be abolished, especially the slave-trade; and that the people should devote their time to agriculture, lawful commerce, elephant-hunting, &c.

To this the Matiamvo replied:—"Sons of the Maniputo, you are not fully informed respecting the customs of our country, or you would no doubt excuse me and agree to them. When I first began to exercise my reason I found these laws as they are now, and no doubt they shall continue so after my death. I have no doubt but that what is desired of us could be accomplished, as I know the great power of the Maniputo, although I have not sent to him, as he lives at so great a distance. But I

have been informed that, though the traffic in ivory, wax, &c., continues, the Monbelles do not purchase any more slaves, which causes us greatly to feel the want of merchandise and articles for our general consumption, and therefore there exists great prejudice against the traders. My people are very numerous, and the tribute I receive from my potentates is in slaves, ivory, wax, iron, copper, skins of wild beasts, and mattocks. It is also customary for us to sell as slaves those who commit murder or robbery, those who are guilty of adultery, insubordination, sorcery, &c.; and having a great number of slaves, what can I do with them but put them to death if I cannot find purchasers for them? My ancestors were more wealthy than I am, as slaves were more numerous and more in demand in their time; and this country had a great supply of this article of trade, and the merchandise given in exchange was abundant. I hope, therefore, the Maniputo will allow me to continue the purchase of slaves; and if he will send his criminals to me I will dispose of them, and he can send his soldiers to protect me, and bring to submission my enemies and all who are disobedient to my authority."

He was then informed, through the interpreter, that the Portuguese laws could not be eluded or infringed with impunity when once they were promulgated; and as the slave-trade had been abolished, he could no longer export or sell men out of the country; that he might dispose of them as

he pleased in his own territories, and that the best way would be to employ them in trade, agriculture, hunting, fishing, and in any other way which would increase the wealth and prosperity of himself and his people; so that he could plainly see there was no reason why they should be put to death, although he could obtain no purchasers for them. However, he was at perfect liberty either to accept or reject the offers made to him; but if he accepted them, he would experience all the security and advantages to be derived from lawful trade, and if he rejected them he ought seriously to consider what would be the results not only from the Portuguese but also from his own people.

As soon as the interpreter had concluded the Matiamvo replied: "In the presence of my people I here declare that I will obey the Maniputo, my friend and brother, and I beg that merchandise may again be sent into my country for the comfort of my people; and as the Maniputo and I are brothers, these territories also belong to him, and I will inform my potentates that this country is to be the residence of my brother's troops; and when you depart for the capital of my brother I will send with you some of my trustworthy nobles, along with my uncle Quioto, to present himself to the Maniputo and receive his orders, as I cannot leave. And I beg that troops may be sent here to assist me in subduing my enemies, the kings of Canica and Caniquinha, and some others, who

possess large territories where there is an abundance of ivory, copper, iron, oil, and slaves. The kings at present paying tribute to me are Cazembemucullo, Muzaza, Quimbundo, Catende, Quinhama, Muxima, Chinde, Canonguessa, Musocadanda, Mueneputo, Lorar, Sacambuge, Quibôco, Cabinza, Chavahuia, Difunda, Challa, Cabo-caconda, Muatamibanda, Zan-vi, Cassongo, Catema - Callende, Quiria, Milondo, Massoje, Cagengi, Chahuta, and others, all of whom are powerful and their countries wealthy; but there are others who do not obey me, such as Canica, Caniquinha, Mutombomucullo, Muene-callage, &c."

As soon as the conference was concluded the interpreter proposed in succession the *vivas*, or long life to H. M. F. Majesty the Queen of Portugal, the Governor-General of Angola, and the Matiamvo. The guns then fired a royal salute, and thus terminated this very interesting meeting.

The festival which followed at the banza of the Matiamvo continued during eight successive days, when singing, dancing, and revelry were carried to such an extent that the prophecy of the Matiamvo Quinanezi was well nigh literally fulfilled altogether, as it had already been in part by the expedition sent to him by the Maniputo.

This great empire is in the interior of Angola, north-east of Cassange. The territory of the King of Cazembe is to the E.S.E. The soil is in general fertile, and covered with bushes; and there is abun-

dance of timber for building and other purposes. The natives cultivate grain and vegetables in abundance, and produce very good palm-oil. They have large herds of oxen and cows, but few sheep, except at Cazembe, where there are large flocks. The country also abounds with game, and the rivers with fish. The climate, although hot, is considered healthy. The winter begins early, and ends about the middle of May, during which time it rains much, and thunderstorms are very frequent. Numerous springs and rivers conduce to the fertility of the soil. The climate and soil bear a great similarity to those of the Brazils.

The country is enclosed by the large rivers Cassaby and Lorna, or Luzu; the latter abounds with sturgeon and other fish. The water has a brackish taste and a saline smell. In some parts it is not navigable, in consequence of the large rocks which obstruct the passage. Those who live on the borders of the river fish with nets by torch-light.

Notwithstanding the various barbarous customs of the natives, many of their usages resemble those of civilized nations.

The country abounds with elephants and other wild beasts, that roam in the extensive forests with which it is covered. Large quantities of sugar-cane, of the best quality, are also grown.

The traveller journeying from Angola is refreshed and delighted by the appearance of this

beautiful and fertile country so far inland, with its numerous populous villages, in the centre of which rises like a tower the banza or residence of the sovereign, surrounded by a wall of thick timber, and entered by two large doors or gates. Altogether the stranger is for a moment liable to forget that he is so far from civilized life. The Matiamvo obliges his people to keep the streets clean. There are also spacious squares and markets, where all descriptions of produce are daily exposed for sale.

The government of the Matiamvo is despotic—the lives of his subjects hang upon his word. He is assisted in the government by the counsel of his mother, brother, and niece. When any of his people transgress he consults them as to the punishment to be awarded, and acts according to their advice and decision. But if the culprit is sentenced to slavery, as there is no market for him he is put to death, and his body is thrown into the bush, to be devoured by wild beasts. For this reason hardly a day passes in which some unfortunate victim is not decapitated, and sometimes for a very trifling fault.

At the time when he was visited by the expedition he had about 200 children, sons and daughters, and he was then about seventy years of age. He was of medium stature, more thin than robust, with thick lips, flat nose, face rather long and very black. He was bald, but wore a wig manufactured by himself and remarkably well finished. His

ordinary dress was a cloth wrapped round his waist, the upper part of his body being naked, with the exception of a profusion of cowries and corals worn as ornaments. He always carried his scimitar, and when he appeared in public, and received tribute, he was generally attended by his slaves and concubines, being borne by eight of the former. At daybreak he generally took a walk in the forest, accompanied by his nobles, wives, and slaves; he appointed a certain number of the latter for domestic purposes, and one of each attended as porter at the large gates entering into the banza, which were shut every night at eight o'clock, and opened at daybreak. The usual occupation of the Matiamvo was hunting and agriculture; his wives alone live with him, as his mother, brother, and niece had each their separate establishment.

With regard to the two large markets before referred to, one of them is opposite to the residence of the Matiamvo; it commences at ten o'clock in the morning, and closes at two in the afternoon. The other is opposite the residence of his mother, and is open from three in the afternoon till sundown. Besides these two principal markets there are a number of other places where the people vend their goods of every description.

The streets are wide, long, and clean, and there are several squares. Each street has its inspector, and those who are convicted of a breach of the

sanitary laws enacted are fined a goat or the tooth of an elephant, according to the extent of their offence.

When any of the nobles go abroad, they are usually carried on the back of one of their slaves.

When the sovereign intends visiting one of his plantations, he orders a drum to be beaten, as a signal for all his slaves to assemble with their mattocks, and either follow him or go to another of his plantations, of which he has several, and at each of which he keeps a certain number of concubines.

The women, although scantily dressed, are apparently very proud ; they are very courageous, too, and often accompany their husbands to battle, when they attack the enemy with great bravery.

Should any of the wives or concubines of the Matiamvo prove false during his absence, the guilty party is fined two banzos, or about 18*l*. The late Romão, who was an extensive merchant, was ruined in consequence of the number of fines imposed on account of the various indiscretions of his servants. On one occasion a young slave of genteel appearance was adjudged guilty by the Matiamvo, and sentenced to death; and although the emperor's mother and his niece interceded for him, and he himself begged the sentence to be commuted to perpetual slavery, the tyrant was inexorable, and, retiring to his apartment, ordered his immediate execution. The Matiamvo, when in want of any



article of merchandise, sends his Caquatas to invite a trader to his capital, and selects what he fancies from amongst his goods. He afterwards inquires in what way he shall pay him—whether in slaves, ivory, &c., and having decided, he is desirous to continue his trade and call on his return. He is in this manner often put off, by one pretext or another, for twelve months, and in some instances it has been two years before he has received compensation. Numerous disreputable means are resorted to for the purpose of extorting goods from the trader, who may not be aware of his schemes and devices. In consequence of the manner in which merchants are harassed and even robbed in dealing with these potentates, they are often intimidated from going into the interior with their property.

While the Matiamvo is taking his meals the musicians play, and he will allow of no interruption, unless it is something very urgent. If he happens to sneeze, all present clap their hands.

There is always a Quilolo attending his court from each of his dominions, all of whom act conjointly as Treasurers, taking charge of all the tribute and merchandise which come from the various parts of his extensive dominions, and which they must produce when called on.

The people are in general faithless and very covetous, and they never make a present without expecting to receive three times as much in return.

When any one of the subordinates of the Matiamvo disobeys him or fails to pay the required tribute, he sends orders to one of the other tributary kings to proceed against him ; and if he succeeds in capturing him he conveys him to his august presence ; but if he still resists the will of the Matiamvo, and refuses to come, his captor has instructions to put him to death.

When the orders of the Matiamvo have been obeyed, the agent of his tyranny is ordered to his capital, but is compelled to halt and encamp at the distance of one day's journey, from whence he sends for further orders. He is then compelled to remain a month before he obtains permission to enter the capital.

On the day appointed for his reception, the Matiamvo assembles all his Quilolos, with their people, nobles, &c., in the principal square, all armed, and with every preparation for war. The Matiamvo is seated on a throne covered with scarlet cloth, and surrounded by his nobles and slaves. When the Quilolos, followed by their slaves, present themselves in succession, they march twice round the throne, after which they draw up along the wall of the great square, with their commanders standing in front, armed with target and lance. When all the preliminaries have been gone through, the chief charged with the expedition is summoned into the Matiamvo's presence, and in a loud voice enters into a detailed account of the war, and of the way in

which he captured and destroyed the enemy of the Matiamvo. The music then plays, and the slaves dance, holding in their hands the skulls of the vanquished. After the salute is fired each one approaches and presents to the Matiamvo the skull of his enemy, and all the prisoners are then delivered up to him.

After this the captors are invited to a great banquet prepared for the occasion, when all who took part in the late war are regaled with a profusion of both liquids and solids, after which all return home.

The instruments of music generally used, although rude in their construction, are such as all well understand. Their drums are manufactured from the trunk of a tree; and their flutes, or fifes, are made of the bamboo.

They understand something of military tactics, and encounter each other with great ferocity, making a great noise with their war-cry, so as to intimidate the foe; but when wounded, they take the earliest opportunity, if sufficient strength remains, to escape, and nothing will force them to return to the combat.

They dread the effect produced by the Portuguese great guns, which they say vomit forth death.

They are sometimes very particular about the remains of their deceased friends. The corpse is washed, the nails are cut, the teeth are cleaned, and

the hair plaited. It is then put into a coffin, and, followed by the relatives and friends, conveyed to the public cemetery, where each family has its separate grave. In the centre there is a large subterraneous vault, lined inside with blue cloth, where the corpse is deposited, and a slave left to guard and cleanse the tomb.

The men are of middle stature, robust, with regular features and of clean appearance, though dressed in skins. The women are tall, generally robust, very black, with regular features, also very cleanly. Their dress is a kind of straw mat hanging from the waist; they are very courageous, and will resent an injury very quickly. They have a great partiality for trade, and are very industrious, fond of needlework, and ingenious in the manufacture of various descriptions of straw mats, &c.

The laws are so stringent, that on an average not fewer than sixty persons are supposed to be convicted each day, a number of which are adjudged guilty of death, and accordingly suffer the extreme penalty of the law.

The next country to which I shall refer is the Cazembe country, lying midway between the east and west coasts of Africa, and contiguous to the Matiamvo's kingdom.

## CHAPTER VII.

Cazembe—Visit of Ceremony to the Muata Cazembe—The Mambo, or Emperor—Wives of the Mambo—Quilolos, or Grandees—Musicians and Musical Instruments—The Mondo—Buffoons—Territory of the Muata Cazembe—The Capital City—Ignorance and Cruelty of the Natives—Government—Roads—Public Officials—Administration of Justice—Power of the Muata Cazembe—Military Usages—The Population—Religion—Language—Agriculture—Manufacture of Flour—Buali—The India-rubber Gum Tree—Mineral and Vegetable Productions—Commerce and Manufactures—Costume—Manners and Customs—Description of the Native Huts—Courtship and Marriage—The Muata's Wives and Concubines—A Vocal Curfew—History of Cazembe.

ON arriving at the territory of the great independent potentate (Matiamvo, &c.) on the eastern boundaries of the last Portuguese settlement—I mean as far as Cassange—I thought that previous to returning through the other presidios and districts of Angola, of which I shall speak more particularly in the next chapter, I should first notice the very important and almost unknown country of Lunda,

called Cazembe, in which the potent Emperor Muata Cazembe\* reigns; and I do this because these people may be termed the central inhabitants between the eastern and western coasts of Africa, in the latitude of Angola. I also considered that a description of the Lunda or Cazembe people and country would be very interesting, as it is precisely the country of which Dr. Livingstone makes mention, not from personal observation, but from what he had heard.

Lunda, or Cazembe, was first visited by the learned Dr. Lacerda, who went there from Mozambique in 1798; and afterwards, in 1831-2, by Major Gamitto, who wrote the Diary of the Portuguese Exploring Expedition sent up the country in those years. I think the last visit of a white traveller to Cazembe was in 1853, when my companion and friend, Mr. Freitas, who was one of the gentlemen forming the expedition, was fortunately enabled to begin the writing of an interesting work he is about to publish respecting African languages, or dialects.

Without wasting time in giving an account of the route to Cazembe, which can be correctly ascertained from various maps,† I shall at once commence by presenting the reader with a picture of the country, its inhabitants, their habits and customs.

\* See "O Muata Cazembe e os povos Maraves, Chevas, Muizas, Muembas, Lundas, &c.," by Major Gamitto: Lisbon, 1854.

† See Dr. Livingstone's Travels, and Major Gamitto's Diary.

The gentlemen forming the Portuguese expedition having been invited to present themselves to the Muata Cazembe, who was desirous to meet the most distinguished of our official party, a procession was formed with all due ceremony, and a detachment of soldiers was furnished by the commander of the expedition. It having been suggested that each member should take some present, every one was furnished with a *peca de fazenda*, or piece of cloth, to be offered to the Muata Cazembe, who would thus know the number and wealth of the white men who paid their respects to him.

On arriving at the Mossumba, or residence of the Emperor, who is also called Mambo, the expedition entered the great square, which was already crowded with people. It was so arranged that opposite the eastern gate of the Chipango was a clear space of a quadrangular form.

The native soldiers then present belonged to the military force of Cazembe, and might be fairly estimated at between 5000 and 6000 strong. They were armed with bows and arrows, assegais, and the *po-cué*, the latter being a sort of knife, or short, sharp, two-edged sword, about two spans long, and four inches broad, which is kept in a wooden scabbard, covered with leather, and hangs at the left side from a leather belt, which is fastened round the waist. This description of arms is only worn by military men, the public authorities, and the servants of the Crown.









A Lunda or Cazembe Warrior.



The Mambo, or Muata Cazembe, was sitting on the left-hand side of the eastern gate of the Mossumba, having, as a substitute for a carpet, a number of tiger skins, so arranged that all the tails radiated, thus forming the figure of a large star, and in the centre was spread an enormous lion's skin, which covered a portion of all the others. A stool covered with green cloth, and placed on the lion's skin, formed the throne of the Mambo. This dignitary was dressed in a most magnificent style, far surpassing in grandeur of display all the other potentates of the interior of Africa. His head was adorned with a mitre, about two spans high, in shape resembling a pyramid, and formed of feathers of a bright scarlet colour. His forehead was encircled by a diadem, ornamented with a great variety of valuable jewels of great brilliancy, a sort of frill or fan of green cloth, supported by two small ivory arrows, was standing up from the back of his head, the neck and shoulders being covered with a kind of spencer or capuchin without sleeves. The upper part of this cape was ornamented with the bottom of cowrie shells, under which was a row of imitation jewels. The lower part had a most brilliant and dazzling effect, in consequence of a great number of small mirrors, or square and round pieces of looking-glass, being tastefully arranged, alternately with the precious stones, all round it. His shoulders, breast, and back were thus covered with a garment

at which no one in that resplendent sunshine could for one moment look fixedly.

The arms, above the elbows, were ornamented with a band of cloth, of about four inches broad, the borders and edges of which had attached to them thin strips of skin, with hair of about four or five inches long hanging down like a fringe. None but the Muata Cazembe and his nearest relatives are allowed to wear this badge of royalty. From the elbow to the wrist the arms were ornamented with sky-blue stones; while a yellow cloth, something similar to a Highlandman's kilt, extended from the waist to the knees. This garment had two borders, of about four inches wide, the upper one blue and the lower red.

He also had a kind of girdle, or swathe, of several yards long, which was worn in a rather peculiar manner—one end of it being fastened to the other cloth by a small ivory arrow, a little below the waist; and the whole then wound round the body in small regular folds. A leather belt, which is girt round the body, preserves this garment in its place. The cloth is called *muconzo*, and the girdle *insipo*, both being considered as the insignia of imperial authority.

The *insipo*, or girdle of hide, is cut from the entire length of an ox's skin, and is about five or six inches in breadth. When the *insipo* is girded on, the tassel of the tail is left trailing under the sort of

fan formed by the folds or plaits before mentioned. The Muata Cazembe had hung from his insipo, under his right hand, a string of pearls, to the end of which a small bell was attached, which, knocking against his legs as he moved, rang at intervals. He had also pearls strung round his legs, from his knees downwards, similar to those he wore on his arms. While the whole of his body was thus richly ornamented, his face, hands, and feet were left entirely uncovered.

The Muata Cazembe had seven umbrellas, forming a canopy to shelter him from the sun. These varied in colour, and were fastened to the ground with long bamboos, covered with stuff of different hues, manufactured by the natives. Twelve negroes, simply clad, and each of them holding in his hand a nhumbo's tail, were stationed round the umbrellas.

Thenhumbo is a gnu, or antelope, about the size of a three-year old ox, and of a chestnut colour, having a black cross along the back, and a great deal of hair about the shoulder-blades, about the same quantity as a horse has upon his mane and tail. It has cloven feet, head and horns like a buffalo, and the flesh is excellent food. These nhumbo tails held by the negroes were in the form of a broom, and the part which served as a handle was adorned with arrangoes beads of various colours. All the tails were put in motion at the same time whenever

the Muata Cazembe thought proper to make a sign with a small one of the same kind, which he used himself.

At a short distance from him were negroes gravely employed in looking for and sweeping away whatever was unpleasant or offensive to the sight. After them came two other negroes, with baskets on their shoulders, to pick up anything which might be overlooked; but the place was so clear that not one of them could find anything to do, although, according to custom, the appearance of being busy was kept up.

Two curved lines issued from the extremities of the Muata's chair, and met at the distance of twenty paces in front, opposite the Mambo. The line on the left was marked by the point of a stick, which was trailed along the ground; that on his right by chalk, or impemba. In front of these curved lines, forming an avenue of about three spans in width, were two files of figures, resembling idols, beginning from the sides of the curved lines. The size of these figures, which were only half-lengths, was about twenty inches; they were nailed to sticks thrust in the ground, were very rudely made, had Kaffir features, and were ornamented with the horns of beasts. In the centre of the avenue was a cage in the form of a barrel, containing another smaller figure.

Two negroes sat on the ground near the two outermost figures, fronting the king, each having

an earthen vessel full of live ashes before him, and were employed in throwing on the fire a quantity of leaves, which produced a dense aromatic smoke. The backs of the images being placed towards the Muata Cazembe, from under the last, the one nearest the earthen vessels, a rope was extended to the Mambo's feet, for what purpose I could not by any means ascertain.

The two principal wives of the Mambo were the only ones present in the Chipango, the gate of which was open. One of these ladies was sitting on a tabouret, or stool, covered with a green cloth; her arms, neck, and bosom ornamented with stones of different colours, and her head adorned with scarlet feathers, like the head-dress of the Mambo, but shorter and smaller. This first wife's name is Muaringômbé.

The second wife, whose name is Intemena, sat on a lion's skin at the left-hand side of the gate, with no other dress than a cloth, which was entirely without ornaments. Behind the two wives stood more than 400 women of different ages, all dressed in *nhandas*, a kind of interwoven cloth made of the bark of trees. They all belonged to the *seraglio*, and act as the servants of the four principal wives.

On the left hand of the Muata Cazembe was seated upon a lion's skin a young black female, who was sheltered from the sun by two umbrellas, and whose dress was similar to that of the Muarin-



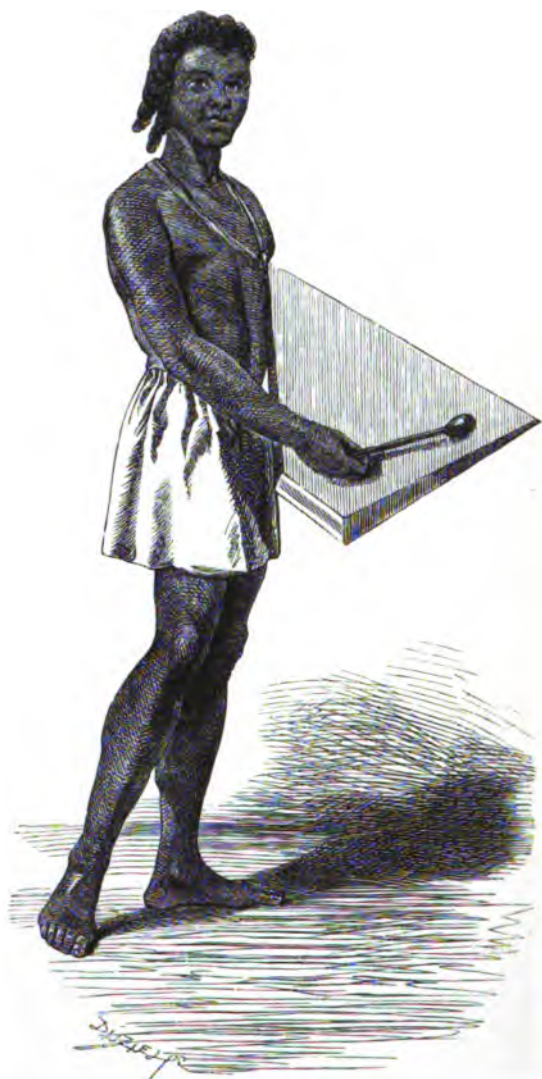
gômbe. She is a relative of the Nineamuana, the Muata's mother, whose name she assumes, and enjoys similar state and privileges as the nearest relative of the deceased. Behind her were standing about 200 females, dressed in the nhandas, who formed her suite.

Inside the square, which was formed by the guard, Quilolos, or grandees, were sitting upon lions' or tigers' skins, at about thirty paces distance from the Muata, all of them keeping their faces towards him. With the exception of the tippet and scarlet feathers, they were all dressed in the same manner as their chief, each having his own umbrella. All were cleanly and respectably clad, and were arranged in order of their rank.

Among those who formed the semicircle about the emperor, two nobles could be easily distinguished by their scarlet feathers, and by the bands round their arms, which were similar to those worn by the Muata Cazembe himself, only smaller. They were relatives of the king — one his uncle, named Calúlûa; the other his nephew, named Suana-Murôpue.

The musicians were divided into bands, which were stationed between the emperor and the nobles, each band having musical instruments differing in form and sound from those used by the generality of the people on the Eastern coast. As all the bands play at the same time, a most deafening noise is produced, not so agreeable as the harmony which





Cazembe Player on the Clincufa.

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THE GARDEN.

they are capable of producing when only one set of musicians is performing at once.

Their most remarkable instruments are the Mondo, Clincufo, and the famous drum called Chambançua. The Mondo is constructed of a single piece of wood formed like a cylinder, and varies in size. The wood, which is of a very hard description, is hollowed out, and each extremity has a square face of about two inches. In one part of the instrument there is an aperture about an inch wide. Figure A represents the drum in its complete form;

1—1 are the extremities of the aperture; 2 is a bow of bamboo, intended to prevent the instrument from coming in contact with the player's body; 3 is a leather belt to hang

the drum round the drummer's neck; and 4 shows the India-rubber drum-sticks with which the instrument is beaten at 5—5.

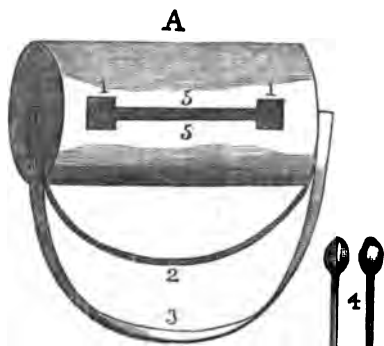
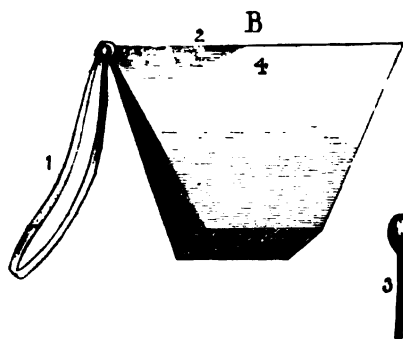


Figure B is a representation of the Clincufo complete. This instrument is also composed of wood, and is of cylindrical form. It is open the whole length of the upper part, the aperture being about an inch in breadth. In shape the Clincufo resembles a cocked-hat box. The largest of these

instruments is about five spans in breadth, and four in length. At the lower part it does not exceed a span and a half in breadth, but in thickness it is about one span, diminishing gradually thence towards its greatest breadth, or superior



part, where the opening is made, and where its thickness does not exceed four fingers. This is the only part of the instrument where the hollow

is made, through which the sound proceeds. In the figure 1 is a leather belt hung round the neck, from which the drum is suspended in front of the player; 2 is the open part; 3 the India-rubber drum-sticks used for beating at point 4. This drum is only used as a bass accompaniment to the other instruments.

I should add that the Mondo, which can be heard at a great distance, is only used by the Cazembe people as a telegraph to convey intelligence from place to place by the combination of sounds.

Figure C represents an Imbire-bire, or great drum, which is beaten to give the alarm. This instrument is made of a single piece of wood, conical in shape, and is used with the small end down.

and the base (1), which when played on is uppermost, is covered with cowskin or elephant's ear. It is suspended by a leather thong (2), from a forked stick (3) stuck in the ground, and is beaten with two sticks (4), the drummer exerting all his strength. It is usually three feet high, and thirty inches in diameter across the opening over which the skin is stretched.

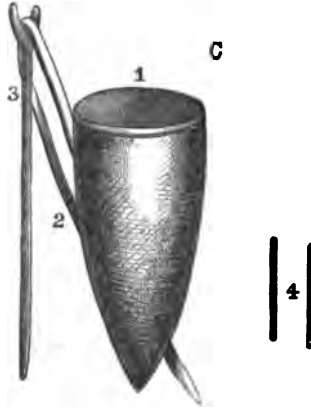


Figure D is an instrument called "Gomati," formed out of one single piece of iron, in the shape of two oxbells (1), joined together by a curved piece of the same metal (2), which serves for the musician to secure his instrument by. The instrument is held, with the apertures (3) upwards, against the body of the player by his left hand, while with his right hand, by means of a drum-stick (4), called "impira," the head of which is of India-rubber (5), he produces mournful and monotonous sounds, in every way adapted for a funeral procession.

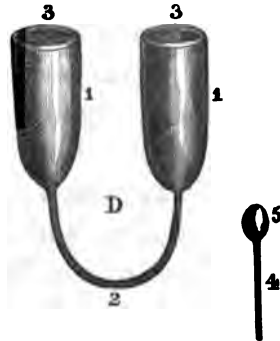
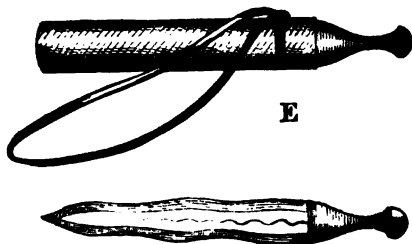




Figure E represents a "pocu  ," or short sword, in



its sheath, and also drawn. The shape of the weapon is seen in the illustration.

The drum called "Chamban  ua" is two spans in height, and four in diameter, and is kept in the interior of the Mossumba, upon a lion's skin. Though it appears to have been brought from the court of the Matiamvo (when the famous Mambo called Sequ  ra came to take the government of Cazembe) only to be employed for war purposes, it was the custom of the reigning Muata Cazembe to make use of it when angry; and whenever the sound of it was heard in his wrath, whoever had the misfortune to approach him first, was sure to fall a victim to the displeasure of this barbarous sovereign. The sound of this instrument is strong and lugubrious, and when beaten at intervals, after the fashion of the Mambo, with an India-rubber drum-stick, the effect is even more mournful. A continuous hammering upon the skin produces a sound which is truly savage.

There were many buffoons wandering about

amongst the musicians, and near the Muata Cazembe, covered, in an absurd manner, with tiger skins suspended from their heads, and falling down at their backs, leaving the remainder of their bodies completely naked. The heads of others were ornamented with the horns of beasts, and some had straw round their waists, arranged apparently in such a manner as to preserve decency, but really for a very different purpose.

Others had strips of leather hanging down from their waists, but were otherwise quite naked, and their bodies were painted with stripes of red and white. A few were in a state of perfect nudity, their only adornment being some herbs stuck about their heads. Ornamented in these different ways, they wandered about performing ridiculous antics, making rude gestures, and appearing as though everyone was paying the greatest attention to the proceedings. In short, from the number of men and women assembled, their strange and varied ornaments, discordant music, and the rude splendour of the scene, the spectacle, though confused, was at least amusing from its novelty.

The Muata Cazembe appeared to be about fifty years of age, but according to the information I received he was in reality much older. He wore a long gray beard, was robust in appearance, of high stature, with an agreeable countenance, living according to the national manner in great style and splendour. In fact, the Portuguese were

never before witnesses of so much grandeur and display among the chiefs and kings of the interior as were indulged in by the powerful though barbarous sovereign of whom we are now speaking.

The Portuguese caravan having arrived in the presence of the Muata Cazembe, Major Monteiro, the commandant, gave orders to "present arms," giving the king to understand that these were military honours paid to him, to which he replied by a grave bend of the head, at the same time ordering that thanks should be given to the commandant.

As every member of the Portuguese expedition was standing, the Muata sent a large ivory tooth covered with a tiger skin, to be placed where the Major stood, in order that he might be provided with a seat, but none of the others were so accommodated. The Major intimated that he could not sit down while his companions were left standing, as it was not customary to do so among the Mozungos, or white people, a remark which the Muata received with a smile, and ordered that a tiger skin should be given to each of the Portuguese.

After the members of the expedition had seated themselves he gave a signal with his head, and the music immediately struck up and continued for a long time. Their amusements differed entirely from those in vogue on the east coast of Africa, amongst the Maraves, Chevas, Muizas, and other Caffre tribes.

When the Cazembe Ampata, the envoy who accompanied the Portuguese expedition to Lunda, began dancing before the sovereign, the latter extended his hands to him, and said "Uavinga" (you have done well). As this is the greatest honour he is in the habit of conferring on any one, the envoy and his countrymen recognized it by prostrating themselves upon the ground, covering themselves with earth, and crying, "Averié, Averié!" an expression which appears to me to be a corruption of our Catholic term, "Ave Maria."

The Muata Cazembe then turned from side to side, making signs to his chiefs, upon which the whole company stood up, Quilolos and all, and proceeded to compliment the envoy, who remained on his knees to receive their congratulations. The Quilolos of equal and higher rank on approaching him embraced each other, at the same time extending their hands before him towards the sky, while he, observing the same ceremony, did not rise from his knee until this formal expression of mutual congratulation was completely ended.

The Major Monteiro having intimated his wish to salute the Muata Cazembe with a discharge of musketry, it was immediately assented to, and appeared so to gratify the Mambo that he begged for a repetition of the compliment—a proposal which was agreed to with pleasure. And thus ended the ceremonial of the audience.

The territory under the domination of the

Muata Cazembe has for its boundaries on the north-west, east, and south, the countries obeying the Muembas, Anembas, or Moluanes, and on the west the river Lualáo, which is celebrated in the historic annals of the Cazembe people. This river forms the frontier to the dominions of the Matiamvo (Molluas) known as Angola among the people of Cazembe.

Its superficial area has never yet been correctly calculated, but it is known, from information derived from the proper Cazembes, that it contains a considerable number of thousands of square miles. This extensive state has acquired such a celebrity among the Caffre nations, that it is respected as the most powerful in the southern part of Africa. Though it lies nearer to the eastern than the western coast, the language usually spoken in the former district is only partially understood, that spoken at the court of Cazembe being Campocolo. It is from the word Cazembe, which may perhaps be translated "emperor," that the territory has acquired its present name.

Muata Cazembe Lequeza had extended the boundaries of his empire throughout the territory of the Muizas, from the Sierra Chimpire to the river Chambeze; but his successor has lost this part of his father's states, it having been lately conquered from the Muizas by the Muembas, or Moluanes. These people it appears came from a region in the north-west, where, according to their

own statement, their Mambo, or sovereign, Chiti Muculo, resides; and they have advanced as far as the above named river, advancing, on their march, along the northern and eastern frontiers of the Muata Cazembe's dominions. They are now masters of all the country they invaded, but still own the authority of their own Mambo.

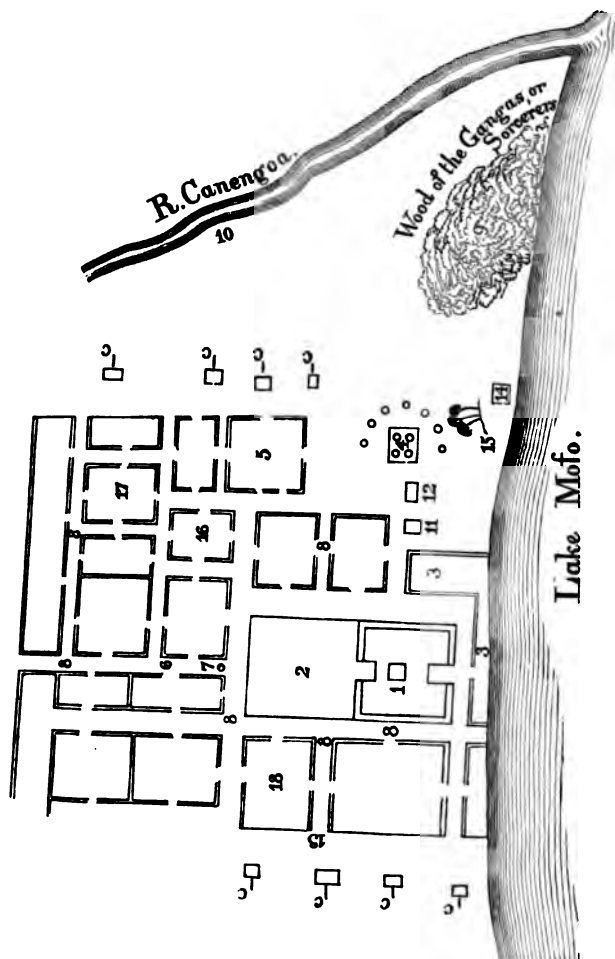
The state of the Muata Cazembe within its ancient boundaries, which extended from the river Chambéze to the river Lualáo, may be calculated to contain from 150 to 200 leagues (450 to 600 miles), according to the most precise information that has been received; but no accurate statement can be given of its breadth, as the information respecting it is very incomplete, but it may, perhaps, be estimated at half its length.

The territory is a plain intersected by rivers; it is divided into districts, which are governed by the Quilolos. The Muata Cazembe has authority to deprive the Quilolos of their governments at his pleasure, and can give them to others; but it is very seldom that one of them loses his district without also losing his life, which is taken from him without any form of process.

The capital of the nation is Lunda, a town situated on the eastern margin of the lagoon or river Môfo. It is two miles in extent, and the streets are broad, straight, and very clean. The Ganda, Mossumba, or Chipango, for by any of these names the Muata Cazembe's residence is known, is just on

the margin of the Môfo, at the northern extremity of Lunda.

The accompanying illustration shows the position



of the following places: 1, the Mossumba; 2, the Great Square; 3, the Mozembe, a place of retirement for the wives and concubines of the sovereign dur-

ing indisposition ; 4, the place where the Portuguese expedition encamped ; 5, the house of the Calulua, the Muata Cazembe's uncle ; 6, a great street that issues from the Maxâmos, or place of the Mambos' tombs, and stretches to Lunda ; 7, a tent at the foot of said street—8, 8, 8, various streets ; 9, a frightful forest, where live the Gangas, priests or sorcerers ; 10, the River Canengoa ; 11, the house of the Fumo Anseva, or superintendent of foreigners ; 12, the house of his predecessor ; 13, a part not much peopled ; 14, the house of the envoy from Angola ; 15, a group of four Incoma (palm) trees, the only ones that then existed at Lunda, and one of which was destroyed by lightning just on the appearance of the Portuguese caravan ; 16, the house of the Muaniancita, the superintendent of roads ; 17, the house of the Muenpanda, the General-in-chief ; 18, the house of the Suana Murôpue, the nephew of the sovereign ; C, C, C, C, houses of low people, &c.

The people of Cazembe are completely ignorant of the art of writing, nor have they any other means by which they can transmit their ideas. They have a religion, but it is a mixture of absurdities. They sacrifice to the Muzimos, or manes of their Mambos, prisoners of war ; and if they should not have any of these, they do not hesitate to make victims of their own fellow-countrymen. Similar acts of cruelty are committed in their supposed enchantments.



Some of the laws of the state subject to the Muata Cazembe are exceedingly strict. He never enters into contracts of alliance with other potentates, as it is his policy to be always in a state of hostility towards the petty Mambos of his neighbourhood, from whom, by keeping them in a state of constant alarm, he can make such exactions as anger or caprice may dictate.

The Government is as despotic and absolute as it can be. The sovereign is called the Muata, lord or master; but his courtiers and flatterers also give him the title of Muatianfa, (Matiamvo), which he accepts with pleasure; it is not, however, generally given to him by the people. He also has the title of Muané, a word which I cannot express in Portuguese, but which is supposed to be equivalent to "sir," from the fact that when the people affirm anything to the Muata Cazembe they say "Eió Muané," the first word meaning "yes;" and when they ask anything from, or give a reply to, the Muata Cazembe, they say only "Muané."

The will or caprice of the sovereign is the supreme law; he disposes of the lives and property of his people as he pleases, ruling them as if they were slaves. His slightest wish must be observed with all the reverence due to law.

The crown is hereditary, but the successor to the sovereign must be the son of a Cazembe man, and of a woman from Angola, that is, from the domi-

nions of the Muatianfa, or Matiamvo, the inhabitants of which are the Campocolos, or Molluas. As soon as the successor to the throne is recognized by the Mambo, the heir takes the title of Muana-Buto. If there is no son possessing the essential qualities described, the nearest relative to the sovereign is elected in his place. Should there be no person, however, in either branch of the family duly qualified, then a subject of the Matiamvo must be appointed Muata Cazembe, an event, however, which I believe very rarely happens.

The court of the Muata Cazembe is composed of Quilolos, or Vambires, who constitute the nobility, and who are as much respected by the people as they themselves respect the Mambo. The Quilolos of the first order are:—

The Muana Buto, the prince-heir to the throne; the Calulua, uncle of the Muata Cazembe; the Suana Muropue, nephew of the Muata; the Nine-Amuana, mother of the Muata Cazembe; the Nine-Ambáza, sister of Muata Cazembe (the last two titles are only honorary); the Muanempanda, General-in-Chief of the war force.

The Muaniancita, or superintendent of the roads, who has to supply guides when they are wanted, is also expected to hear and decide mulandos, or processes for debt, robbery, murder, &c., before they are decided in the last instance by the Muata Cazembe.

All the other Quilolos, whose titles are preceded by the word "Fumo," belong to the second order.

All the costumes and adornments of the Mambo are stored under care of the Quilolos of the second order, and every article has its own treasurer, or storekeeper, whose title is taken from the object which he has under his special charge. For instance, there is the Fumo-a-Muconzo, the person who keeps and dresses the Muconzo for the sovereign; the Fumo-a-Tunseco, who keeps the arrangoes beads; and the Fumo-a-Mabué, who has charge of the precious stones, &c., &c. These Quilolos are obliged to be always near the Mossumba, in some place where they may hear the sound of the Mondo.

Besides these Quilolos, there are also the instrument players, who take their titles from the instruments upon which they perform, and who are considered Quilolos of the second order.

The supreme authority being in the hands of the Muata Cazembe, the Muanempanda, or commander-in-chief, who is second in rank, calls the nation to arms, and leads them in their military expeditions when it does not please the Mambo to place himself at their head.

The Muaniancita, as superintendent of the roads, has to establish the itinerary for any caravan that is about to set out on the march, and to supply for its protection a detachment commanded by one of his delegates, to whom he gives instructions for the transit. The delegate then becomes the representative of his superior, and takes the same denomination; for in such cases the Muaniancita

never goes himself, except when the Mambo travels, whom, as he must be always with his sovereign, it is his duty to accompany.

The Fumo-Aluvinda is the inspector of the Muata's works, and it is his duty to repair and arrange the streets of Lunda, the enclosures and buildings of the Mossumba, Mazembe, and Maxâmos, &c. He is a subordinate of the Muaniancita.

The Caquáta, whose title literally means "one that captures and escorts," has not the rank of a Quilolo, though he is an officer who is much respected, whatever aversion may be felt towards him. He is the chief of the Quátas (bailiffs or policemen), and occupies much the same position as in European nations. They wear, as the insignia of office, upon their pocués, the ropes of which they make use when they bind any person. Their number is indeterminate; on the occasion of the audience, or Tentamação, about thirty were in attendance. They, as well as their chief, are under the orders of the Fumo-Anséva, who employs them, as it appears, in watching all foreigners.

Immediately subordinate to the Caquáta is the Cáta-Máta, a title that literally signifies "the ears' cutter." He is the high executioner, and on the audience or Tentamação days he stands behind the Quátas, who are drawn up in close column some ten or twelve paces from the Muata Cazembe, at his right hand. The Caquáta also remains near to them, but seated.

In each street there is a Muhiné, or petty judge,

who is responsible for all that happens in it, and who decides all trifling questions among the inhabitants. The parties, however, may appeal to the Muaniancita, to whom the Muhines are subordinate, and from his decision recourse may be had to the Muata Cazembe, of whose judgment no one would be bold enough to complain. The Muhines have as insignia a little mattock thrust into the small end of a long cane, with a small iron ring, set in such a manner on the tenon of the mattock, that, when they lean on it, it makes a slight tinkling noise.

In every Maxamo there is an officer called Muhiné-Maxamo, whose duty it is to receive and offer the gifts and offerings to the Muzimos, or Manas. These officers are the servants of the Maxamos.

The Muata Cazembe is the absolute master of every person and thing. He receives the tribute, which he imposes according to his caprice on the owners of the land. He has no fixed expenditure of any sort, save what he distributes in the shape of gifts or favours.

There is no kind of legislation known; what little of traditional law exists relates only to the political branch of the government. Everything is regulated and decided according to the interest and pleasure of the Mambo. In a word, so absolute is his power, that the man whom he absolved yesterday he may to-day condemn to death, and no one

will think of questioning the propriety or justice of his conduct.

The territory of the Cazembe or Balonda nation is divided into fiefs, which the Muata gives and takes according to his own pleasure, and without any form of process. When the feoffee is so unfortunate as to lose his fief, he generally loses his life also at the same time, the Muata giving the fief to whom he thinks proper. Notwithstanding this, he does not directly hold any land in his own possession.

When he goes to war, as well as when he engages in other enterprises, the means he puts in motion are proportioned to the forces of the potentate with whom he is at variance. He appoints one of his feudatory sovereigns to march at once with his people against the enemy. Agriculture does not, as might be expected, suffer from this, as the work of cultivating the soil is performed by the women.

The Muata Cazembe of the present time has nothing to fear from any neighbouring power, for long since he was recognized as a Caffre potentate of the first order, who, besides the possession of a respectable force, received implicit obedience from his vassals. His frontiers are open, and there is no attempt at any kind of fortification, excepting a trench. In urgent cases the Mambo disposes of everybody and everything as his own property, and his subjects do not murmur; on the contrary, they are ready directly to obey the slightest wish

of their sovereign. This cheerful submission is of great value on occasions of difficulty, which, however, are very rare.

In time of peace there is no armed force; only at Lunda there exists a body of about 5,000 men, who, on occasions of great ceremony, and when the Muata Cazembe receives foreign envoys, make their appearance under arms. They have, however, no system of discipline or military order, assembling tumultuously in the square or piazza in a half circle, and remaining as a guard while the ceremony is taking place, after which they disperse in an equally tumultuous manner as that in which they drew together.

When war breaks out every man able to serve must march. The troops are distributed into corps, formed by the feudatorial potentates from their subjects; each of these, according to circumstances, operates by itself, or forms a junction with another, or with several other corps; in the latter case the Muanem-panda, or any other Quilolo of the first order, takes the command; but this only takes place in a general war, which very rarely happens, not one having occurred since the death of the Muata Lequéza. The small wars are carried on by means of petty incursions into the enemy's country.

The defensive arms used by the Cazembes, or Balondas, are only oblong shields, made from a white wood, as light and porous as cork, and

crossed with strips of what appeared to me the bark of a reed called "Mâma," which grows in the lagoons of the country. When they prepare for war they wet the shield, and from the nature of the substance of which it is made it becomes impenetrable to the enemy's blows. Their offensive arms are the bow and arrows, assegai, battle-axe, and pocué; they also use some muskets supplied by the Muata, but only for the purpose of frightening the foe, as they charge them with gunpowder only, not putting in bullets.

After the commencement of a campaign these corps do not receive any supplies from a commissariat of their own, but have recourse to plunder for obtaining provisions and other necessities of war. The tactics they practise against the enemy are very peculiar: they always try to conquer him by stratagem, but if they fail in achieving a victory in this way, they advance rapidly against their adversaries, and if fortune attends them soon put them to rout; if they meet with firm resistance, they retreat in disorder, but afterwards repeat the same operation, continuing it until they either vanquish the enemy or lose all hope of doing so.

The population of the country of the Cazembe must be very numerous. The small portion of it visited by the Portuguese, according to the information obtained from the people, is the least thickly populated part, being so very near to the Ganda, where those only reside who are forced to



attend the court, for every one tries not to live in its neighbourhood. The inhabitants say that this district is now a mere desert, compared to what it was in former times.

The fact is, it was not possible to calculate with any degree of certainty the number of persons per square mile, because wherever the caravan passed, in different parts, there was a long series of small places, almost adjoining one another, and crowded with inhabitants, while in many other parts the country was a perfect solitude. The people say the number of births much exceeds that of the deaths; and it was observed that during the whole time the expedition remained at Lunda there were more rejoicings for births than lamentations for deaths; excepting, of course, those caused by the Mambo's pocué.

This people, like all the other Caffre nations, practise polygamy; everybody is married, and, both men and women, being very incontinent, are so given to adultery, that it is a circumstance of very common occurrence.

The first class in the nation, as already stated, are the Quilolos—and the second and last are the Muizas, or vassals; the latter comprehending the cultivators of the soil, artisans, &c. Both Quilolos and Muizas are regarded as slaves of the Muata, who is known to have menaced the first by threatening to sell them, but there is no instance on record of his having carried this threat into execution.

All the villages, or people's places, are distinguished by the name of Mui, but that one in which the master of the district resides is called Ganda. This name, however, is given only when he really dwells there.

The physical character of the Cazembes, or Balondas, may be described as follows:—They are of a black colour, with long and woolly pyramidal hair, prominent foreheads, the eyes salient and generally very lively, the cheeks brought down, the nose straight, thin lips, middling stature, but robust, and the position of the body erect.

The Cazembes descend from the indigenous tribe called Messiras, and from the Campocolos, or Molluas of Matiamvo, the conquerors who proceeded from the west of Africa; and therefore even to the present day the pure descendants of the conquered Mambo are considered Messiras. They live on an island in the Mofo lake, quite isolated, and have no intercourse with the Cazembes, when they are obliged to appear at the court on festival days.

The religion of this people is a very debased superstition. While they believe that the Pambi is the creator and author of everything, they believe also that he yields directly to the power of their sorceries. The Cazembe considers himself immortal by virtue of the same sorceries; and when the death of his ancestors is brought to his consideration, his reply generally is that their death was the result of their neglect of these sorceries, and not the conse-

quence of their own mortal nature. The Pambi, he says, created the Mambo to command the people, and therefore he can only die from negligence in the work of the sorceries. The Muata reigning in 1831 was so thoroughly imbued with this absurd idea, that although he was advanced in years he had appointed no Muana-Buto or heir to the crown.

The places where the Muatas have been interred are revered as sacred. They perform no sort of religious service for the dead, but they give to their Muzimos the same consideration they showed them during their life. The Cazembes are the only people who possess some wooden dolls, coarse imitations of the human figure, which are ornamented with horns, bones, and other remains of animals; these are revered as mediators of the good and the bad.

When about to undertake a war they always invoke the assistance of one of the dead Muatas, generally Muata Lequéza; and all the skulls with which they return from war are offered in his Maxamo, the prisoners being slain as sacrifices to him.

Their oracles are always exhibited by Ombezação, or sorcery.

The great festivals are celebrated by the Muata Cazembe, who is the highest religious authority. They consist of dances and music, at the end of which the Muata shuts himself up in the interior

of the Maxamos, whence he throws about food and pombe, a sort of wine of native growth ; and when he comes out leaves behind some pieces of cloth as offerings to the Muzimos.

They believe that the dead Muata Cazembes communicate with the living, experience the same passions and necessities, and that they walk during the night, spending the time in acts of debauchery. The date of the origin of this absurd faith is unknown ; they say it was brought by the first Cazembe, who came from Angola.

The vulgar language is the primitive Messira, which is very similar to the Muiza ; but the language of the court is the Campocolo. During six months that the Portuguese expedition remained at Lunda, not a single person of the caravan was able to understand it. Indeed, it is always very difficult to white men, as well as to the interpreter ; but the latter was able to speak correctly all the languages of these inland countries. The Campocolo is entirely guttural, and it seems to be understood by the sounds without any accurate articulation of the words ; it is agreeable and harmonious to the ear, and it seems to abound in terms, for the natives speak without any gesture. It is in Campocolo that all orders are given, by means of sounds obtained from the Mondo. Of the Campocolo language only two words could be understood, *Cupso* and *Mame*—the first meaning *fire*, and the second *water*.

Of all the people visited by the expedition sent into the interior by the Portuguese Government, this, without exception, is the most industrious; and this remark equally applies to the production of the necessaries of life, and to articles of luxury.

Agriculture is the principal pursuit in which the Cazembes employ themselves, and they cultivate the soil with the greatest care. They pay almost exclusive attention to the cultivation of mandioca, which is produced in great abundance. Their mechanical or manufacturing industry has attained no great perfection, but it answers completely the purpose for which it is intended.

They provide a supply of meat and fish by drying them in smoke, against the season when they may be in want of provisions of that description. They prepare the skins of animals in the same manner as the southern nations, the Muizas, the Chevas, the Maraves, &c. ; and from these they make their principal dresses, excepting the Muata, who wears only woollen and printed cotton clothes.

The products of the vegetable kingdom are of great utility to them, and it is in the use they make of these that their industry is chiefly conspicuous. All their plates and vessels containing liquids for domestic purposes are made of wood ; so also are their galauas, or almades, which they use on the river ; and all their articles are finished carefully and perfectly. From the fibres of a great variety of shrubs, which are abundant in all eastern Africa,

they manufacture linen; and of it, as well as of cotton (of which, however, they have very little), they weave coarse cloths, and make ropes, nets, and thread for sewing, fishing, &c.

From the mandioca, from thick and thin maize, and from the naxenim, they manufacture flour, by means of mortars, and from this flour they make the paste called buáli, which constitutes their usual nourishment. Knowing that the green root of the mandioca is poisonous, and that the poison proceeds from the moisture it contains, as soon as they take it out of the ground they put it in baskets, which they sink in a river, and allow to remain there three or four days; after this it is taken out and smoked, and when it has been well dried is laid by to be reduced into flour.

The manner in which they prepare the mandioca gives the buáli a sour and disagreeable taste, of which, however, the Cazembes are very fond. A Portuguese, on the contrary, can only find in it a good or bad taste according to the circumstances under which he partakes of it; on those occasions when he has nothing else to eat it will appear delicious, but when he has abundance of other kinds of food the buáli will be found very unpalatable.

The country abounds with the india-rubber gum-tree, but the only use made of the wood is in the manufacture of such musical instruments as drums. They obtain oils from several species of fruit, grain, and seed. At their meals they make use

of palm oil, which they call Coma, and the oil with which they light their huts is extracted from the nuts of the tree called Grão-maluco at Rios de Sena (Zambezi), and Purgueira (*Jatropha-curcas*) in the Cape Verde Islands, and from different kinds of seeds.

The Muata reserves to himself the exclusive right of manufacturing and using the pombe prepared with honey, which they call casoulo. This drink has an agreeable taste before it begins to ferment, which it does in twenty-four hours; and then it acquires an unpleasant acid flavour. Drunk in the first state it produces a similar effect to brandy. Drunkenness, however, is not so frequent among the Cazembe as amongst other Caffre nations.

They are ignorant of any method of using vegetable colours. They extract salt from the ashes of certain plants, by making an infusion with them, and the water being then allowed to evaporate a deposit of salt remains.

Besides the salt they procure from vegetable ashes, they understand how to manufacture it from a certain kind of earth, which has a white appearance, from the saltpetre it contains. This earth is thrown into pots filled with water, to filter; after which it is placed before the fire, and the salt that is contained in it is obtained by evaporation.

From their vegetable productions they obtain various remedies, which they employ in their medi-

cal practice, and they often succeed in making wonderful cures, principally with a sort of Peruvian bark.

From the mineral kingdom they obtain antimony, which they dissolve by means of friction with oil; the result of this process is a kind of grease, of a violet colour, with which the Cazembe beauties smear their bodies.

They understand how to manufacture clay into kitchen plate, vessels for water, pombe, &c. Their weapons for war, and mattocks for labouring, are made of iron.

The Muata makes a monopoly of commerce in his own favour; and whether it be with traders coming into his dominions, or when sending his merchandise abroad for sale, he knows where to find purchasers. The nations in the eastern part of Africa who frequent the Cazembe are the Muizas and the Impoanes; the latter being the name by which the Arabs of the coast of Zanzibar are distinguished.

The wealth of this nation would be of great importance to Europe, were it not so far inland; this inconvenience, however, would be obviated if means of more easy transport by water or otherwise could be obtained. Ivory may be got in abundance, and the copper mines are rich and extensive, although they have hitherto been much explored, owing in a great measure to the cupidity of of the Muata Cazembe. These mines also abound



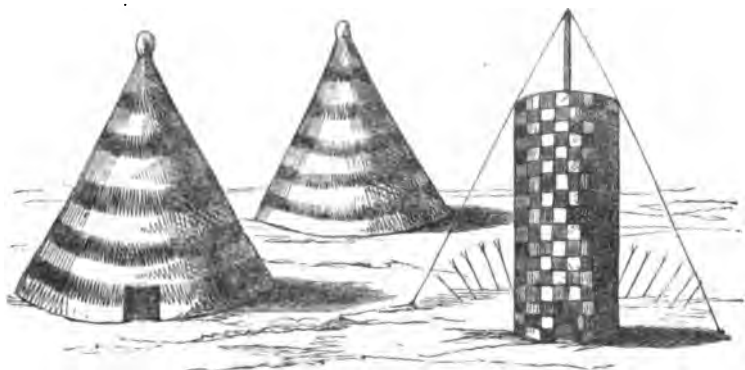
with malachite (ohifuvia). The mountain chain of Chimpire also abounds in antimony, which is collected on the very surface of the earth.

Their customs are in a great measure peculiar, and different from those of the Muizas, Chevas, Maraves, &c., at the south of Cazembe. One of the most remarkable is that of eating their meals immediately after sunset. Their principal food is buáli with meat, or dried fish boiled or roasted.

Their usual dress is the skin of some beast, part of which is suspended from the waist by a cord, and hangs down nearly to the knees. The women in general use the khandá, or wear a small cloth round the waist, which is so short that it affords but little covering, and is very indecorous. The Quilolos dress themselves in much the same manner as the Muata Cazembe, but with greater simplicity. All the Cazembes of both sexes wear the hair a span or more long, and usually form it into three or four plaits, but it is sometimes worn in a large tassel. The ladies neither paint nor brand the skin, nor pierce their ears or lips to introduce any ornament, as they object to counterfeit nature in any way. Their principal exhibitions and festivities are confined to those given by the Muata in his Tentamatações, or great audiences, when visited by foreigners or by his warriors. The only other occasions of ceremony are the religious sacrifices.

Their dwellings are erected within inclosures.

The principal apartment is of a circular form, and



is made of bamboos, interwoven like a basket; the diameter of it is about ten spans, and the height about thirty, leaving of course a sufficient opening for ingress and egress.

At about six feet distance around this circular apartment there are stakes driven into the ground, about five feet high, and at about ten inches apart, the top end of each having a fork; on these piles they then construct the roof, which is supported in the centre by an upright post. The end of the roof touches the ground, leaving a space of from two to three feet square for an entrance, as it is customary with them to have all the external entrances so small, as to oblige the most diminutive of the men to stoop on going in or coming out.

This ante-chamber, or outward apartment, is used as a reception-room for all visitors, and for the general purposes of the family. The interior apartment is used both as a dormitory and as a store-room for

provisions, and whatever they consider valuable. Their household utensils are few and simple, pots and mattocks being the principal; and when we include their mats, axes, and weapons of warfare, the list is complete.

Their courtship and marriage ceremonies are marked by the same simplicity. When one of these sons of Ham has a desire to take unto himself a wife, he goes to the father of the damsel who is the happy object of his choice, and presents him with a pande, or bottom of a shell, at the same time informing him of the ardent flame ignited by Hymen's torch, which will certainly consume him unless he obtains the object of his fond desire. He then withdraws, and the honoured parent of the fair maiden, calling together his relatives, hold a council with them on this important subject; and if the decision is favourable, he appoints a day on which the happy swain is to come and take possession of his blushing bride.

Accordingly, on the day and hour appointed, the latter presents himself, and having previously provided himself with a rosary composed of arrangoes beads, he throws it over the fair neck of his betrothed; and the ceremony is so far complete, that he can then take legal possession of her as his spouse. This ceremony is followed by a feast of buáli, meat, dry fish, both roasted and boiled, and pombe; after which the happy pair retire to their future home, if they are fortunate enough to have one, other-

wise they remain with the parents of the bride.

The Quilolos have as large seraglios as those of the Muata Cazembe, which are supplied by young females captured in their own immediate neighbourhood, and sometimes voluntarily brought by parents and relatives.

With regard to the debüt and exit of these people on and from the stage of life, there is nothing particularly worthy of note. The only peculiar custom is that of clipping the hair of the deceased, and exposing him to view at the expiration of eight days after his death.

Their laws of etiquette appear to a stranger most peculiar, and even ridiculous. Those of the same grade of society gently clap their hands when they meet; but when a Quilolo of higher rank meets one of those termed the common people, the latter kneels down and keeps clapping his hands, until the former, who takes no notice of this mark of respect, has passed.

When an inferior receives any gift from a superior, the former takes earth in both hands, and rubs therewith his forehead, cheeks, breast, and stomach; and then throws part of it over both his shoulders, and on his back. But if the gift or favour is conferred by the Muata Cazembe himself, the recipient, irrespective of his rank or station, immediately retires, and soon afterwards returns covered down to the waist with wet red clay or earth.

In consequence of a general belief that the per-

son of the Mambo is sacred, and therefore protected by sorcery, that any person who touches him without permission invariably dies, and that there is great difficulty in entirely evading this penalty, they have recourse to the following expedient whenever permission is granted to approach. The individual, whether giving to, or receiving from, the Muata any gift, in order that he may avoid even touching his garment before withdrawing, kneels down before him, and the Muata extends his hand to him. The person who is prostrate then holds out his right hand, and with the back of it touches the back of the extended hand of the Mambo, and then hastily withdraws it, snapping his fingers. He again extends his hand, and touches with the palm the palm of the Muata's hand, again hastily withdrawing from the contact, and snapping his thumb and little finger. This ceremony is repeated four or five times, after which the Mambo withdraws his hand and retires, and his visitor then rises up and takes his departure.

The people of Cazembe have such faith in the above ceremony, that they consider that without a strict observance of it death would be inevitable. This belief is no doubt strengthened by the reigning Mambos, for the purpose of preserving inviolate the person of the sovereign.

The Maxamos and the big drum, Chambancua, are presented on all solemn occasions by the Muata as objects of special veneration, and as glorious memorials of his deceased father.

According to their laws and customs, one of the four principal wives of the Cazembe must be of the Campocolo nation, and the eldest son by this wife is considered the legitimate successor; and, in the event of this line failing, the nearest relative of the Muata who is of the pure Campocolo race.

The first wife of the Muata, who was of this race, was also his cousin, and by her the Muata had a son, whom he caused to be privately murdered, lest he should conspire against him.

According to the laws of Cazembe, the eldest son is the proper heir.

When the Muata Cazembe falls in love with a female, either from personal observation or from a report of her attractions, he causes her to be conveyed to his ganda, where she is compelled to discover all the objects of her former amours, who, by order of the Muata, are immediately put to death, and all their property confiscated. When all objects of jealousy are thus removed by the Cata-Dôfo, or high commissioner of the seraglio, who is the chief agent in carrying out the orders of the Muata, the new object of his passion is sent to join the *other ladies* of the seraglio. The introduction of a new wife into the harem is thus always the signal for a number of deaths; and indeed to so great an excess is this carried, that the occasion is often laid hold of as a pretext for the jealous to wreak their vengeance on the unsuspecting victims of their hatred.

At the time of the expedition, the Intemena, or

second wife of the Muata, afforded an indisputable proof of the evil power which can be exercised by a dissolute and wicked woman. She had been the wife of a Quilolo, and was very beautiful and lascivious. Her husband had rendered most important services to the Muata Cazembe; and having gone to Tete he took her with him, but during the expedition her conduct was so grossly indecent and immoral, that, notwithstanding the report of her beauty had been conveyed to the Muata, he ordered her to be enclosed in the ganda, which may be considered as the state prison of the seraglio. The number of deaths which followed her election has rendered her name and the epoch famous; she was of a bronze complexion, and notwithstanding the number of years that have elapsed since, and her age, which is apparently about forty-five or fifty, she still retains a portion of her former beauty, her large eyes being very lovely and insinuating.

The Muata's concubines amount to about 600; they are distributed amongst the four principal wives, and act to them in the capacity of servants, as those four only are allowed to live in state or enjoy titles. The following is the order in which they are recognized:—1st, the Muári; 2nd, the Inteména; 3rd, the Casalêuca; and 4th, the Fuama. These always reside in the Mossumba, and when they walk abroad are attended with great state; all the others dress like ordinary women,

and are employed in cultivating the ground, drawing water, cutting wood, &c.

When any of the women belonging to the seraglio are seen approaching by any man he immediately turns back or goes out of their way, so that he may not come in contact with them, as the law is very severe and even cruel against those who transgress.

On the borders of the Mofo, and W.S.W. of the Chipango, but separated from it by a street of about sixty feet wide, is situated the Mazembe, which is a square enclosure of about two hundred and forty feet long, with an earthen wall in front. Inside of this there are four large booths or tents belonging to the four principal wives, who reside here at certain periods incidental to females, and when quite recovered return to the ganda.

Every night in Lunda there is what may not inappropriately be called a vocal curfew, which continues for some hours. Individuals with stentorian lungs are heard calling aloud, "Mulilo! Mulilo!" (fire), thus giving notice to extinguish the fire, which is a necessary precaution here, as all the houses of the Chipango are joined together, and are of such combustible materials that in the event of one igniting a general conflagration would certainly ensue.

The Muata entertains company almost every night, the usual announcement of which is the beating of drums and playing of the Marimbas,



which commences soon after sunset. This is the signal for the Quilolos to repair to the ganda, where they are introduced to the Muata, who on such occasions is generally found in a sitting posture smoking his pipe.

This assembly is called Balua, and the time is passed chiefly in smoking, drinking, and a familiar *conversazione*.

When the Muata asks for pombe it is presented to him in a glass or china cup, and when about to raise it to his mouth all who are present prostrate themselves, and avert their faces in such a manner as not to see him drinking. The Muata then orders his guests to be likewise served; and the pombe is presented to them in a separate vessel, as it is forbidden to touch anything he has previously touched. While in the act of drinking each person turns his back upon the Muata, that he may not see them drinking. This festivity generally continues until past midnight, and not unfrequently until break of day; during which time the musicians are constantly playing.

The Cazembes are of a medium stature, but robust and strong; they are considered ferocious and treacherous to foreigners. Their principal enjoyment is drinking pombe, although they are not considered intemperate; they seldom indulge in singing and dancing.

They hold the river Lualáo in great veneration, and the respect paid to it is inferior only to that

which is shown to a Maxamo. In former days, in the time of harvest it was customary for the Muata to go in great pomp, with his Quilolos and a large concourse of people, on a pilgrimage to perform certain ceremonies, in honour of the late Muata Canhembo. The Mambo who was reigning at the time of the expedition was the first who had omitted this ceremony, and merely sent some of his officers, unattended, in his place. To this cause the people attributed the great calamity by which they had been visited, in the shape of famine and the small-pox.

The title of Muané, which the Cazembes or Balondas give to their sovereign, is particularly designed for the Quilolos. When they speak of the Mambo in his absence they merely designate him by the title of Muata; but when they speak to a Quilolo or person of distinction, they omit his name, and say Muata Cabalna, Muata Muanempanda, &c. The courtiers also give to the Mambo the flattering title of Muatiamfa, which seems to please him, although he is not in general so addressed.

The history of this people is altogether traditional; the most correct information is obtained from the Cazembes. They assert that north-west of their country there once existed a powerful sovereign called Muropue, or Muatiamfa,\* and that

\* This potentate, in 1803, sent an embassy to the Governor of Angola, where he is known by the title of Matiamvo, or Muata

one of his ancestors formerly traded with the Mozungos, or white people, that inhabit the west (Angola). From them they had received information respecting some Mozungos of the same nation (Portuguese), who inhabited another country (Mozambique) to the east of the territories of the above potentate; and that this king, desirous of opening a correspondence with them, had sent an expedition for that purpose, the command of which was given to one of his Quilolos named Canhembo, a man of great courage, and endowed with many virtues. It was further stated that the king had committed the care of one of his sons, who was of a turbulent and sanguinary disposition, and who had proved contumacious, to this Quilolo; and that Canhembo took proper means to deprive him of any opportunity in future of indulging in his perversity of disposition, without receiving sufficient punishment for his perversity.

Nothing impeded the progress of the expedition until its arrival at that part of the territory where Lunda now stands, and where they met with so much opposition, that a most sanguinary war was the result. At length, however, the Campocolos triumphed; but in consequence of the great opposition they met with they resolved to relinquish their newly-acquired territory and return home.

Itiamvo, or Muata Yambo, and as King of the Molluas or Campocolos. At that time the Cazembe was considered as tributary to the Muropue, as in reality he still appears to be, although nominally.

Before their departure, however, they had a meeting with the Muizas, from whom they obtained information respecting the principal object of their mission—learning from them that white men inhabited the eastern part, but that a journey there was difficult and fraught with some peril.

In consequence of the great danger to which they were exposed from the Messiras above alluded to, and also from a conspiracy formed against the chief by the son of the Morupue, the former determined to return to his master. However, by his judicious management, and kind treatment of all who were his subordinates, he succeeded in disarming their enmity, and the conspiracy fell to the ground.

On his return he took with him the son of the sovereign, who had been entrusted to his care, and left a number of his own people under the command of one of the Quilolos in whom he could confide.

Nothing particular seems to have occurred during the journey; and Canhembo, having in due time arrived in presence of the Muatianfa, was graciously received by him. He communicated to him full information respecting the expedition, the success with which it was attended, the difficulties to be surmounted, and particularly urged the expediency of retaining a country which appeared to occupy a position midway between his territory and that of the white man.

The information imparted appeared so satisfactory, that Canhembo was ordered to return with a strong reinforcement, to strengthen the position he had already secured, and if possible to add more territory. He was also instructed to endeavour to open a communication with the white people; and was accompanied by the Prince, who appeared to be reconciled to him. The big drum, Chambaqua, was also brought with him on this occasion.

They state that when they arrived at the great river Lualao, which, in their opinion, was about a month's journey to the west, they found that this stream was so broad that they were obliged to embark in a boat to cross it. This opportunity was embraced by the prince to carry out his pre-concerted conspiracy; and accordingly he secretly counselled some of those united with him in this base design to accompany the chief of the expedition to a certain point in the river, and there drown him, as if by accident. It is further stated that when news of the chief's death reached the king of the Campocolos, he manifested the greatest grief, and refused to give the traitorous prince the authority to which he aspired, being convinced, from his cruel and implacable character, that he was the cause of this catastrophe. When the facts were communicated to the father he was so indignant that he caused his son to be put to death.

In the meantime the Campocolos went on extending their conquests. The Messiras had entirely

submitted, and another Quilolo, named Canhembo, was sent by the Muropue to take the command. On his arrival the Messiras, who had hitherto been governed by their own chiefs, rebelled and commenced a new war; but being subsequently brought again into subjection, it is stated that none but a Campocolo has since been put in authority over them.

On the death of the first Campocolo he was succeeded by one who also took the name of Canhembo. All the Campocolos have endeavoured to accomplish the main object of the first, namely, to open up a communication and intercourse with the white people of the eastern coast, as strongly urged at the commencement by the Muropue.

As soon as they were settled in the quiet possession of their newly-acquired territory, they proceeded to form a regular code of laws, whereby to carry on the administration.

The third Canhembo endeavoured to make himself independent of the Muropue, exercising at the same time such sound policy as to make it appear that he was still his vassal. In pursuance of this plan, he regularly sent the customary presents to his superior, and received his officers at court with the usual etiquette and formality observed at headquarters.

The third Canhembo having died, he was succeeded by his son, Lequeza, who was then at Angola. The Muropue recognized him, and con-

ferred on him the title of Canhembo, but he was better known by his former name. The Cazembes venerate his memory, as his general character was brave, humane, and generous. It is related of him, that upon one occasion, when inebriated, he ordered a negro to be unjustly put to death; and that when sober, on reviewing the case, he gave peremptory orders that if ever a similar circumstance again occurred the execution of his commands should be deferred until the effect of his potations had worn off. He also ordered that strong drink should be used only at night, and then not in sufficient quantity to disqualify anyone in authority for the administration of justice.

Lequeza was the first Muata who held intercourse with the white people. He it was who received the "Geral" of Tete, Doctor Lacerda. He died at the commencement of the present century, and was succeeded by his son, Canhembo V., who was the Muata Cazembe at the time of the Portuguese expedition. He is said to have been of quite a different character from his father, being cowardly, and one of the most barbarous and cruel of all the Muatas. Tradition informs us that he was a complete counterpart of the murderer of the first Canhembo.

Such is a specimen of the crude and traditional history of the Balondos or Cazembes, the only people inhabiting the interior of Africa who can give so correct and connected an account of the history of their nation.

## CHAPTER VIII.

Climate of Loanda—The Granda Carneirada—Ague—Travelling Arrangements—The Munangambas—Gaspar—Teba—Military Colonization—Miserable Condition of Convicts—Hota Amubango—Fish Caught on the Coast—Natural Salt Pits—Alligators—La Reine de Bengo—Funeral Customs—Religious Faith—Law of Inheritance—The Jacaré, or Crocodile—Quifangondo—Sugar Manufactory—Fatalism of the Blacks—Lamentable Death of Two Negroes—Matrimonial Customs—Markets—Quixiquelela—Plantations—Canga—Ramgombe—Ruins of the Church of Nossa Senhora—Quilunda—Extraction of Caoutchouc—Calumguembo Zenga—Domestic Animals—District of Cazengo—Golambo Alto—Iron Manufactory of Trombeta—Aldea Nova—Gold Mines on the Lombige—District of Ambaca—Quilombo—Subterranean Cavern—Province of Dembos—Climate and Productions—Mossul.

I AFTERWARDS returned from Calumbo on the Cuanza to Loanda. As it was then the sickly season, numbers of my friends at Loanda fell victims to the power of the grim tyrant, especially the amiable wife of my kind friend the Portuguese Commodore, A. R. Graça, subsequently Governor-general, and now Rear-admiral. The Treasurer-



general, the Major of the Engineers, and the Chief Clerk of the Board of Ordnance, were also laid up by it.

The granda carneirada, or great fever, generally commences in February, and terminates about the end of April; during which time, if there is no rain, a circumstance which seldom occurs, the heat is excessive, and disease makes dreadful ravages. The ague also visits the inhabitants of Loanda every three or four years, during which time it is very violent, and commits great devastations. I could not expect to escape the influence of the climate, and I am therefore enabled to speak experimentally of its pernicious influence on the European constitution. Having been brought by it apparently to the last extremity, through the blessing of God on the judicious treatment of Dr. Manoel Maria Rodrigues de Bastos, the physico-mor, or Government physician, I was again restored to health. During the cacimba, or winter season, in the months of June and July, when Europeans become in some degree acclimated, the natives complain of rheumatism, pleurisy, consumption, and other diseases.

Winter being considered the best season for travelling, I determined on an excursion, to visit, accompanied by some friends, a few places on the river Bengo, &c. Some ladies who were of the party were conveyed in their machilas, which is a sort of hammock, made comfortable by being stuffed with straw or wool, and over which is

spread a red or blue canopy, ornamented with the arms of the owner. A large cushion, on which the lady reclines, is placed on the machila. It is suspended from large bamboos, is borne on the shoulders of two men, and reaches nearly to the ground. The carregadores, or hammock-carriers, are gaily dressed, with blue or white cotton tangas or petticoats, red shirts, and straw hats decorated with ribbons. I and my friends formed the escort, some on horseback, and others in machilas.

Horses, in which, since the suppression of the slave-trade, many now deal, are principally brought from Monte Video, the Brazils, and Portugal, and bring a high price at Angola, as, from the style in which the people live, they are in great demand among all who are able to keep mules, horses and carriages.

The Government has an establishment near the coast, in the proximity of the river Dande, founded as early as 1809, by the famous captain-general, Antonio de Saldanha da Gama, by whom an arrangement was made, that every ship coming from the Brazils should bring a mare as part of her cargo; a measure by which a good supply was obtained for the cavalry. In 1816, Governor Luiz da Motta Feo formed separate establishments for horses, mules, &c., and in the last expedition the artillery guns were all drawn by excellent young mules. A short time ago, in the present

year, 1858, another establishment was formed for the same object, in the inland country of Mossamedes.

In the interior, the inhabitants have also another mode of locomotion, by means of what they call the horse-oxen, a description of oxen with a small hump on the back, which they guide in the same manner as the South African pack oxen, with a rein fastened to a ring which passes through the cartilage of the nose. My father, when secretary of state, also introduced camels from Teneriffe.

But to return. Our cavalcade having received the usual marching order, "dokuè," go on, we set out. The machilas of the ladies having, according to strict etiquette, the curtains drawn closely around, nothing was seen but the hand resting on the side of the conveyance, which was followed by a black female called a mucambas. The gentlemen are unattended, except those high in office, who generally have in their suite some of the empacaceiros, or rural police, who owe their distinguishing appellation to the fact that they are generally excellent buffalo hunters.

The party having arrived at the church of Nazareth, the ladies cried "quina," stop; here the portion of the party who used the machila exchanged it for the typoya, another description of hammock, or sleeping net, which is very comfortable, and is borne in the same manner as the

*machila*, suspended from bamboos. The Munangambas proceed with their burdens with amazing rapidity, whistling in concert as they proceed, whilst a number of small bells, like hawk or sheep bells, fastened to a belt or girdle round the waist, make a tinkling noise, as if a flock of sheep with bells attached were approaching. They say they are also very useful in keeping away the wild beasts, with which the country abounds, especially wolves. In travelling you may often distinctly hear the roar of the lion, and only three days before my excursion a large panther was entrapped in the yard of Government House.

During our excursion we passed through a small village called Gaspar, where I met with a strange kind of fruit, called *capu*, something like an apple; it is a stone fruit, however, and its singularity consists in this, that the stone, instead of being in the inside, forms something like an excrescence on the outside.

The military force of the district is in a great measure recruited from convicts sent to the colony. When any of these are at all fit for duty, and if they should be artisans, they are drafted into the corps of *sappadores*, or sappers and engineers, where, besides their pay as soldiers, they get an additional allowance, according to their merits, not exceeding 1*s.* 6*d.* per diem. Those who are too old for active service are drafted into different corps, and are employed as cart-drivers, gardeners,

or porters; while some are hired out to respectable settlers, to assist in cultivating their arimos, or farms.

From Gaspar we proceeded to Teba, so called from the tradition that here, during a battle, the celebrated Queen Ginga lost her bracelet. It is a military post, where some empacaceiros are kept; it was established expressly for the purpose of preventing convicts from deserting the Patrulha, as it is here called; but it has also been found useful in providing means for the capture of fugoes, or fugitive slaves.

I have long been of opinion, that it would be good policy to employ a number of the convicts in the cultivation of the Government arimos, as it would be the means of raising a large supply for the public and military service, and be calculated to reclaim, and ultimately to restore to their country, men who, though they may have been led into crime, may not be utterly depraved as good citizens. Of course I should try the experiment with those who are the least vicious and criminal.

I am happy to learn that in the present year, 1858, the Portuguese Government are commencing the system of military colonization, by sending out a company of the third battalion, to whom they have made grants of land at Huila, in the territory of Mossamedes. The discipline has hitherto been very severe amongst the troops here; but the power of the local authorities of late has been curtailed, as no

sentence of death from court-martial can be carried into effect until it receives the sanction of the home government. Flogging has also been carried to great extremes, the unfortunate individual not unfrequently dying under the infliction of the lash; and if he survives, being generally drafted off to the most insalubrious of the inland provinces.

Escape by sea is almost impossible for any of the deserters or convicts, as the seaboard is so guarded by the revenue-officers belonging to the Custom-house, and by the cruisers along the coast. The convicts are also kept in separate gangs, and no communication is allowed between them, so that any concerted scheme of operation is difficult, if not impossible. When, therefore, any of them do make an attempt to escape, it is towards the interior; and they are generally captured by some of the force belonging to the *patrouilles*, or by the chiefs who are vassals to Portugal.

During our present excursion ten of those wretched convicts were brought to the post at Teba, under an escort of half-a-dozen nearly naked *empacaceiros* from the interior. These ten miserable white men had deserted from Loanda, having obtained possession of muskets and a supply of ammunition, and expecting that they would be able to penetrate through the interior; but their ammunition failing, and being prostrated by want of food and water under a burning sun, they were reduced to such a state of weakness and destitution, that

they were easily captured, and, in a half famished, half dead, and emaciated state, were brought in by a few black men. Our feelings being deeply affected by the sight of so much misery, a letter was written and forwarded to the General, signed by all the ladies of our party, on behalf of the unfortunate individuals, setting forth their wretched and forlorn condition, and begging that some mercy might be extended to them. In the meantime we afforded all the aid we could to the miserable creatures.

I am happy in being able to record that, in consequence of the above application on their behalf, the gallant and noble-minded Governor-general, Sergio de Souza, with the greatest courtesy, and with a humanity that does him credit, at once pardoned the unfortunate creatures.

Teba is surrounded by plantations of maize, has a few huts, and a splendid road leading to Bengo, along which there are a number of fine trees growing, from which we proceeded to Hota Amubango, where we passed a number of negroes conveying mendobin, dender or palm-oil, mats, ivory, and wax, some of whom were females, who carried their loads on their backs, supported by a band which passed across their forehead. This I consider would be an excellent place for a patrouille, being at such a distance from Teba and Cacucaco, at the latter of which places we arrived during the night. Cacucaco is situated on the coast, north of the har-

bour of Loanda, and between the Morro das Lagostas and the mouth of the river Bengo. It has a large beach, and is without any plantations; there are a number of neat houses, and a large and important establishment for the manufacture of woollen cloth. The fort is newly built, and mounts three guns, with barracks, stores, &c., and everything necessary for military purposes.

Our company rested here that night, and the scene which was presented to our admiring gaze, after darkness set in, might be almost termed unique. The long neat clean streets were illuminated by the glare of light cast by the rude palm-oil lamps, which was much increased by the fires on which they cooked their fish, of which they have a great variety, and which are in great demand by the numerous travellers passing from and to Loanda; those going thither having on their heads portable loads of the different kinds of produce which they have brought from the interior, and those returning carrying with them the articles they most require, which they have received in exchange.

The following is a list of the various descriptions of fish found on this coast: the cagre, not much unlike the snoeke at the Cape of Good Hope; the conito; the sea lamprey; cochos corvina, or crowfish, which the natives call pungo; the dorado, or Peter's fish, which is a great enemy to the flying-fish; the frog-fish; the anchovy; the garoupa, a sea-monster dangerous to bathers; the sole; the mero, merling, or



whiting, which is considered dangerous; the moreira, something like an eel; pampano; palumbeta; parago, or rocket-fish; peixeburro, or ass-fish; sword-fish; gold-fish; peixepedra, or stone fish; porpoise, or sea hog; pescáda, not unlike the cod fish; ray, or skate, a large sort of which is called arraya grande, or big ray, and is considered dangerous; the stock fish; sarda, a sort of mackarel; pilchard; and the sawfish, solha, tunny, flying-fish, whales, sharks, &c.

The natural salt-pits in this district are a great acquisition, enabling the inhabitants to preserve a quantity of fish at little cost.

There is also a great variety of shell-fish, amongst which are lobsters, crabs, and oysters; also numerous sea and land tortoises; but the shells of the latter are considered of small value. The coast is frequented by numerous sea-birds and water-fowls, such as are common to tropical regions.

Continuing our excursion, we approached nearer to the sea-coast, until we arrived at the Barra do Bengo, on the banks of which is the town in which resides the chief of the district known by the same name.

The alligators in this river are numerous, and of an enormous size. The natives have a novel way of destroying them: they take a small pig, and after killing it, drive through it a strong piece of stick, each end of which has been made very sharp, and to the centre of which they fasten a long rope.

This bait being thrown in the way of the crocodile, that voracious animal immediately seizes it, and the sharp pointed stick piercing its jaws, the natives at once draw it on shore, where it is immediately despatched.

Barrado Bengo was formed into a district, as early as 1597, by the first conqueror and governor of Angola, Paulo Dias de Novaes.

The present residence of the chief is a most spacious one, having two ranges of apartments in front, containing five rooms on each story, with windows to correspond. It has also a neat verandah, and presents altogether a most splendid appearance. The greatest attraction, however, was the fair lady who presided over this mansion, to whom the gallant French officers had given the name of *La Reine de Bengo*, or the *Queen of Bengo*, a title which she well merited in consequence of her amiable manners, and the great hospitality which she displayed to those who were so fortunate as to be her guests. All the domestic arrangements were in the first style of elegance, everything being ordered in the same manner as among the higher ranks in Portugal, of which country she was a native. *She was*, for, alas! she too has fallen a victim to that grim tyrant, the fatal fever, that regards neither wealth, age, beauty, nor sex.

Here Mr. Constantine, who was formerly chief of the district, has a splendid garden, which may not inappropriately be called a Botanic garden.

from the great variety of its productions—shrubs, fruits, and flowers.

Attracted by a strange noise proceeding from the river, I went to ascertain what it was. On arriving at the landing-place I learned that it proceeded from a number of persons who formed an itame, or funeral procession, of a Muxi Loanda, who had just died on his arrival in one of the Government pinnaces, which had been sent to convey the Capim to Loanda for the cavalry. When any person dies the mourners commence a great lamentation, and manifest apparently the most extravagant grief. The corpse is first wrapt in a number of cloths, with aromatics and perfumes. It is then placed in a typoya, and conveyed to the place of interment, followed by a large cortége of the relatives and friends of the deceased, the females who accompany the funeral procession being dressed in a long black cloak, with a hood which covers the head.

On the present occasion the Muxi-Loanda, not being a Christian, was buried in a place not far distant from the road, and the grave covered with small stones, a paddle or oar being placed on it, in commemoration of the profession of the deceased. Many graves are thus marked by the distinctive insignia of office of those interred in them.

There is another singular custom amongst these people—that of one of the survivors, the nearest of kin to the deceased, being obliged to lie in the bed that was lately occupied by him, for the space of

three days from the time of removal. During this period the mourning relatives make lamentations at stated intervals each day, namely, at day-break, sunset, and midnight. At the expiration of eight days the relatives and friends, re-uniting, resume their lamentations, and recount the virtues and good deeds of the deceased, occasionally exclaiming, "Uafu !" (he is dead!), all present at the same time joining in a chorus, and exclaiming, "Ay-ú-él" (woe is me!) At the expiration of the eighth day, they go in solemn procession, headed by the chief mourner, to the seaside, river, or forest, whichever is nearest, bearing the skull of the pig upon which they had feasted ; and on this occasion they suppose that the zumbi, or soul, of the deceased enters eternal happiness. One month after death the relatives and friends again assemble together, and hold a great feast, at which they consume great quantities of cachássa, or rum, and which they terminate with that lascivious dance, the batúque, which frequently leads to the most indecent actions.

In 1852 the bishop succeeded in some measure in suppressing many of their extravagant and indecent practices at the burial of the dead. He commenced with his black clergy, whose dense ignorance and the low state of whose morals made them anything but good examples to their flocks.

According to their law of inheritance, the nephews, sons of sisters, become the heirs of the deceased, to the exclusion of the sons ; this at first

appears as a great hardship, but if we consider the consequences it involves, we will wonder no longer, as the heir becomes responsible for all the debts and crimes of the deceased; and it not unfrequently happens that he is sold as a slave to liquidate the debts and satisfy the claims that stand against his departed relative. If able to meet the demands, he is obliged to take to himself all the wives and concubines of the deceased, and to perform the duties of a husband to them, they in their turn being bound to obey and comfort him.

They believe in a duality of gods—the one delighting in acts of goodness, the other in all that is evil. To the latter they pay the most devout homage, in the hope of propitiating him, neglecting the worship of the good god, who they believe will in nowise hurt or injure them.

But to proceed. Our cortége started early next morning from the Bar of Bengo, and continued its course along the banks. Here we saw a number of dongos, or flat-bottomed boats, taking in a cargo of water to convey to Loanda to be filtered, a process by which it is much improved, and its deleterious qualities in a measure removed. We also saw at some distance the large jacaré, or crocodile, and a number of monkeys sporting amongst the trees, which grow large and thick, and afford a delightful shade from the sun; occasionally we could hear the roar of the lion, reminding us that there was danger on every hand.

About 2 o'clock P.M. we reached the large and pretty village of Quifangondo, where there is a large market. There are very few white people here, the majority being either mulattoes or blacks; they have few plantations, and principally support themselves by fishing.

The road leading into the interior is along the margin of the river Zenza, which disembogues into the Bengo near to its mouth, and not far from the Hospicio of St. Antonio, which formerly belonged to the Italian capuchins.

The banks of both the above rivers are divided into arimos, or farms and gardens, which are well cultivated. There is also a sugar manufactory, which was established here as early as 1826; an engine has lately been set up by the lady before mentioned, Donna Anna Joaquina dos Santos Silva.

Our company paid a visit to this establishment, and were received by the Feitor, or farm lieutenant, at the head of a large number of slaves, who are employed in various avocations, some in field labour, some as boatmen, calkers, carpenters, quarrymen, stonecutters, potters, herds, fishermen, &c., &c. The number of slaves of this establishment, I was informed, amounted to 1,400, for whose sustenance a great quantity of provisions is daily required.

While we were engaged in inspecting the various parts of the establishment, we were suddenly alarmed by the piercing cry of "Uafu! Ay-ú-é!"

and a great movement towards the river. Soon afterwards we were informed that it was occasioned by two of the negroes, when about to enter their canoe, being attacked by the jacarés, or crocodiles, which succeeded in seizing the unfortunate creatures, whom they drew to the bottom of the river, and again raised to the surface, for the purpose, as the people believe, of tantalizing them, and exhibiting their triumph. It is said that the crocodiles never commence devouring their victims until they are quite dead, when they drag the bodies to some secluded place on the edge of the river, where they devour their prey.

Some of the blacks who are fatalists seem to have very little fear; they will even lie down to sleep on the banks of the river, or on the burning sand, under a vertical sun, which, independent of any river monster, would be certain death to a white man. Even the females go to the river with their sangas, or earthen vessels, on their heads, apparently fearless of any danger awaiting them, the only sign of timidity being that they go in numbers, and generally join in some song, which has no doubt the effect of terrifying the monsters.

Soon afterwards a number of the negroes came to the Feitor, and requested permission to go and revenge the death of their two comrades, both of whom were carpenters belonging to the arimo. If I was amazed at the awful catastrophe, I was more so at the strange answer returned. "No," said he, "the

jacaré is mine, and I ordered him expressly to kill every one whom he met, until the bridge I ordered you to build was completed."

And is it possible, thought I, that the white man governs the minds of these poor ignorant creatures by such irrational considerations, by means so culpable?

Nothing can better exemplify the degraded state of these people than their matrimonial customs; of which the following may be taken as an example:—

The Feitor invited us to the neighbouring senzala, to attend the lambamento of his son with a cafuz, a mulatto girl of the same district—the lambamento being a native festival. When a maiden is intended, in the course of due time, to become the wife of a young man to whom she is betrothed, she is first given to him as his concubine, her parent receiving a certain dowry in return from her lover. Eight days before the lambamento the girl is secluded and confined in a darkened apartment, where none are allowed to approach the *casa do uso*, or house of use, but the shinglador, or priest, who instructs the *alambada*, or bride, in various things appertaining to the state of matrimony. She is then taken in procession to the *iteque*, or idol, and from thence to the house where the festival takes place; her dress is of velvet, with a white cloth round her neck, fastened with a large gold pin. She wears a pro-



fusion of ornaments—such as ear-rings, gold chains, and large manilles, or bracelets ; and if unable to procure gold, decks herself with coral, or borrows from her friends.

The alambada, or betrothed, sits on a seat raised above the regular floor, which is covered with mats, on which her female friends sit squatted around her ; the friends of the bridegroom elect in the meantime forming a circle around him. The bride is then proclaimed the quicumbe, or queen of the festival, upon which they join in a monotonous song, terminating with the words, “Hy-e-he ! Hy-e-he !” After this the drum is beaten, the marimbas play, the ganza creaks, and the batúque dance commences, the cachaca, or cane-rum, being in the meantime distributed amongst the company in great profusion. The refreshments are then introduced, consisting, if the people are wealthy, of a canja, or chicken broth mixed with rice, sange (fowls), mutton chops, infunde, made of fuba, or fine flour, with pirão, or bread manufactured from mandioca, and mixed with sauces, which is much prized by the soldiers, sailors, and convicts. After supper the songs and dancing are resumed. This festivity is continued for three days, after which the lambamento is concluded, and the maiden is delivered to her betrothed.

But if it is afterwards discovered that the female has been unchaste, and that the bridegroom has been imposed on, she is sent back to her parents,

and the dowry which he gave for her is received back.

It is a lamentable fact that many white people professing Christianity avail themselves of this heathenish custom, their conduct consequently tending to confirm the natives in their evil practices.

From the district of Bengo the daily supplies of live and dead stock, as well as grain, fruit, and vegetables, are sent overland and by sea to Loanda, and are disposed of in the markets of Quifangondo, of Icollo, and of Bengo.

Quixiquelela forms the limit or boundary between the above district and that of the Bar of Bengo. On the side of the road there is the remains of an old stone wall, and to the left the ruins of an old church, which tradition says was formerly erected by the Jesuits; while others, with more probability, ascribe it to the ancient Capuchins, who are known to have resided here. The inhabitants of Quixiquelela are principally supported by agriculture, especially in raising maize and other grain.

At one hour's ride from thence is the small hamlet of Trindade, which appears to have no plantations. It is a great place, however, for the caravans and travellers that stop here, for whose greater accommodation, in 1846, a large house was built by order of the chief of the district. At the distance of an hour's journey

further on there is good accommodation and stabling at the house of Mr. Souza. Again, a little farther on, there is another place of rest, at a locality called Prata, which is celebrated for the great mounds thrown up to preserve the fields from inundation during the overflowing of the river, which has sometimes caused great devastation amongst the plantations.

So fearful are the inhabitants of the water forcing itself through the banks, that they take too great precautions to guard against it, and thus deprive both themselves and their cattle of that abundant supply of water which is so necessary to them. To obviate the latter evil, they have recourse to digging large dams, or reservoirs, called *cacimbas*, from which the water oozes out; but being stagnant, it becomes the means of adding to the unhealthiness of the climate, and causes fevers, agues, and other complaints, which are generally most prevalent in the fruit season, especially amongst the soldiers, sailors, convicts, and the poorer people. This is principally owing to their exposure to the weather, the poor description of food used by them, and their immoderate use of stimulants.

Having been invited to visit a country mansion, or *arimo*, near to Quilengues, we found it indispensably necessary to provide additional *carregadores* for the *typoyas*, &c., notwithstanding that several of our party, feeling indisposed, and apprehensive

that they had caught the fever, had left us at the cacuaco to return to town on business, some to Bengo, and others to Quifangondo.

Some of our party went to the authorities of the place, to request their kind offices in procuring a supply of men, when we ascertained that the Soba, or black chief, of the tribe had received orders to provide just double the number required.

During our journey we remarked a large growth of thick bushes, the branches of which, on being broken, exude a quantity of white poisonous matter. The plantations appeared in a good state of cultivation, producing abundance of cereals, vegetables, and fruit. At a short distance from Prata, higher up, is the residence of Mr. Silva, the merchant; and along the banks of the river there are a number of plantations, and great numbers of banana trees. There is a good road, with trees growing at the side of it, proceeding along which we arrived at Canga Riamgombe, where is the former residence of the chief of the district, which is now in ruins, although only built in 1841, at a great expense. From thence you descend from the Alto do Foto by a route which is rendered more easy by the efforts of the chief, Constantino. Arriving at the lower ground, you discover a number of miserable huts, around which are some corn plantations.

To the left of this are the ruins of Nossa Senhora, an old church formerly belonging to the now

extinct friars of St. Antonio. Continuing the route, there is another descent from the Alto do Cabaia, which is even higher, and of more difficult access than the Foto. Having crossed the bridge, the Ponte do Cabaia, which is thrown over a branch of the Bengo, you proceed for about three miles along extensive plantations of grain, when you arrive at the village of Mabuco, and about a mile further on at Ganzo. Next to this is Tada Bondo, a miserable hamlet, where travellers stop, as there is a *patrouille* of *empacaceiros*. After about an hour's ride from thence, you lose sight of the Bengo, or Zenza, until you arrive at Camutambe, in the district of Ambaca, where are a few *cubatas*, or huts, surrounded by marshy ground, but apparently no plantations, as the land is frequently inundated by the overflowing of the river.

From thence to Quincanga the road is generally overflowed with water, and almost impassable, except on horseback, or in a *typoya*. At Quincanga there is a house belonging to the Government, a *patrouille* of *empacaceiros*, and some soldiers.

The last boundary between this and the next district is a small river called Quinjongo.

Quilunda is the *banza* or capital of Icollo and Bengo. It was founded as early as 1577, by Paulo Dias de Novaes.

All this country, as far as the Bar of Bengo, is very sickly; and yet the people are very industrious. It is here that small cloths are manufac-

tured from straw, which is the medium by which trade is carried on in the interior.

The boundaries of this district are Loanda to the west, Ilamba to the south, Dembo-Ambuila to the north, and to the east the district of Zenza, and Quilengues of Golungo, of which the first place is Tenda-rioxico, where is the residence of the subordinate chief (Cabo) who has the charge of the department of Chocolo and Dangiamdamba. There is also here a *patrouille* of *empacaceiros* and soldiers, and a few *cubatas*—the largest of them being the residence of the Cabo, and belonging to the Crown. Travellers are here accommodated at the rate of 1*s.* 5*d.* each, for which they are provided with lodging, firewood and water; 1*s.* of this sum goes to the Crown, and the remaining 5*d.* to the Cabo.

From thence proceeding towards the district of Golungo Alto, or Upper Golungo, you arrive at the river Calucala, and at Calumguembo, which is a large village containing more than 1,000 inhabitants, with a large well-supplied market. There is also here a Cabo, appointed by the Government, a *patrouille* of *empacaceiros*, and some soldiers.

There are several plantations of cereals, vegetables, and some of cotton of an excellent quality.

We saw here a number of slaves extracting the caoutchouc, or India-rubber, so much in use at the present day. The process of extraction takes place in June, July, and August. An incision is made in the tree, and a vessel placed under it, which, by means of a conductor, is filled in about

twenty-four hours. From this the caoutchouc is poured into moulds of various forms, which have been well smoked with the uassic, or palm-tree, from which the gum that gives the black colour, which they consider indispensable, is procured. When they think that the India-rubber is of a sufficient consistency, they open the moulds.

At Calumguembo there are several forges worked by negroes; as also a meat market, in which the meat is sold by bulk, not by weight. The vendor is obliged to pay the Cabo a portion of meat as tribute, which is denominated the state's dish. The various dealers who attend the market are each compelled to pay the Cabo of the division at the rate of 2½*d.* in salt or other merchandise. If the revenues were judiciously managed, they would on the whole be very considerable.

At Mongola there is a splendid grove of palm trees, and a large plantation of cotton.

Having crossed a small river of the same name, there is a resting-place within a few hours' journey called Muchans, where there is a *patrouille*, with soldiers and *empacaceiros*.

At some distance from thence is a small river named Xixe, which is the boundary between the districts of Zenza and Quilengues, and Golungo Alto. The capital, Zenza, is situated on the mountains nigh to the river of the same name. This district is more than forty-five miles distant from Loanda. It is bounded on the north-east by

Golungo Alto, on the north by Dembos, and on the south by the new district of Cazengo and Massangano, states of the famous Soba Caboco. The district of Zenza and Quilengues was established in 1586, by the first Portuguese governor and conqueror of Angola, Paulo Dias de Novaes; it has nearly 5,000 inhabitants and fourteen Sovas, who supply the Portuguese government with empacaceiros.

There is at present only one parish in this ancient district, the church of which is St. João Baptista of Talla Matumbo. It is merely a hut formed of boughs, having a new image of the titular saint, along with some others, which are in a rather decayed state, as are also the priest's vestments.

The district abounds in wax and orchilla. The last-mentioned article was discovered in 1835, and the first cargo of it sent to Lisbon was in 1838, by that respectable merchant, Francisco Rodrigues Batalha, whose enterprising spirit has tended much towards the improvement of Angola. The trade in orchilla from Loanda has lately amounted annually to about 10,000 quintals, each quintal being equal to 128lbs. There are also several different kinds of wood.

The number of sheep, goats, pigs, and fowls in the district is very considerable. The latter cost fifty reis, which is equivalent to 1½d. Geese and turkeys are scarce, but wild hens, called Angola hens, are plentiful and well flavoured; there is also



a species of cock called *indua*, which crows at intervals during the day; it is very beautiful, and difficult to be tamed. I had a very fine specimen of this bird.

A quantity of provisions is also sent from Zenza to Loanda.

Leaving the district of Zenza and Quilengues, and proceeding southwards, we arrive at the new and important district of Cazengo, so famous for beautiful coffee plantations. This district was founded, in 1849 or 1850, by Governor-general Adriaõ Accacio da Silveira Pinto, who is very highly respected by the inhabitants on account of his great exertions for the general good of the colony.

The country is mountainous, and the various high lands are covered with coffee, which is indigenous to the soil. Several enterprising individuals, having selected the most suitable spots for its cultivation, have been enabled to realize a very handsome income.

The inhabitants are very ingenious and industrious, and manufacture large quantities of pannos. Cazengo, the chief village of the district, in which there are only ten or twelve white persons, has grown with great rapidity, and may be considered in a very flourishing condition.

There are a number of plantations, with neat houses and well-stocked gardens attached; and several of the inhabitants are becoming wealthy.

It has lately been raised to the position of a municipal town, and has its Juiz Ordinario, &c.

Proceeding from the district of Zenza and Quilengues, and having passed about fourteen dense and dismal forests of trees and bushes, we arrived at the village of Cololo, in the district of Golungo Alto. It contains about 500 inhabitants, amongst whom are a number of artisans, particularly blacksmiths; a *patrouille* is also being established here.

The next village we arrive at is Muria, where there is a *patrouille*. It is under the charge of an *encarregado*, an officer appointed by the chief of the district. There are no regular plantations, but an immense number of banana trees, of which there are male and female—the former flowers, and bears no fruit; the latter bears fruit, but no flowers.

Journeying on we arrive at the province of Ilamba, the most notable place of which is Trombeta; it is under the charge of a Cabo, or sub-commandant, appointed by the Government. The situation is pleasant; there is a large coffee plantation here. The settlement of Trombeta was established in 1800, under Governor D. Fernando Antonio Soares de Miranda, and is celebrated for its iron manufactory, founded by an intelligent convict named Jose Alvares Maciel.

The inhabitants of this place enjoy the privilege of being exempt from the payment of duty, as they supply the artisans and workmen belonging to exploratory parties and the mining companies with

iron ; they manufacture upwards of eight bars per diem, the quality of which is considered very good.

In consequence of a considerable portion of the manufactory and officers' quarters attached being burned down in 1846, another factory was erected at Sange, where operations are carried on under the supervision of the chief.

Continuing our route, the fourth place we come to in the district is Caxillo, where is a substantial house, surrounded by some huts ; and although the appearance of the locality is not very prepossessing, there are a number of fields sown with cereals, and also an immense number of banana trees.

Two-and-a-half hours' ride farther on we come to a place called N'Dalle, a resting-place for caravans and travellers. There are only a few very small huts here, but there are plantations of grain, and a great number of banana trees.

The way then continues up the ascent of the Corombollo hill, which has lately been made more convenient for travellers by reducing the height about three fathoms.

To the left is another road, which is considered the best, and is now more generally used by travellers ; it conducts to Sange, subsequently called Aldea Nova, or the new village, which, in consequence of its increasing importance, has recently been constituted a town, and made the capital of the district of Golungo Alto. While here I received

the first intimation of the overland route of Dr. Livingstone, who, I was informed, was in quest of my cousin, Antonio do Canto e Castio Mascarenhas Valdez, who was then chief of that district, and of whom, I am happy to say, Dr. Livingstone has made honourable mention in his journal.

This town is neater and better laid out than any of the other district towns which I have visited. The houses, which are of a superior description, are close to each other, and the inhabitants are very social; the houses have neat, well-watered gardens attached, contiguous to which are plantations of cereals, tobacco, &c. There is an extensive coffee plantation, which was formed by the late chief of the district, Viscount Orar, and which has recently been enlarged by my cousin, Canto Valdez.

A fair, or market, is regularly held here, where fresh meat, vegetables, &c., are sold. The divine injunction, "Be not forgetful to entertain strangers," is evidently attended to, as sometimes there are from twelve to twenty guests at one time, a fact which can be corroborated by many who have experienced the same hospitality, not only from the present chief, Canto Valdez, but also from his predecessors.

Viscount Orar has obtained for himself the lasting gratitude of the liberated Africans, on account of his efforts for the amelioration of their condition; many of them are now good artisans,

working as blacksmiths, farriers, masons, carpenters, &c. The present residence of the chief has been built by them, and they appear well fed and comfortable.

This district was conquered, in 1586, by Paulo Dias de Novaes, the first governor of Angola, and may be looked upon as the principal district of that territory, having forty-nine feudal Sovas, some of whom are of considerable importance. The population is estimated at about 100,000 souls.

By a law passed in 1809, by Governor Antonio de Saldanha da Gama, the inhabitants were exempted from the payment of dizimos, which is the customary tithe, or tax of the tenth, on condition that they paid one hundred bars of iron annually to the Government. This exemption, and the valuable iron mines, have tended much to the increase of the population, wealth, and prosperity of the district.

Iron was sent from this district to the manufactory at Oeiras, in Golungo, as early as 1764. In 1768 persons were sent from Biscay and Sweden, to superintend the ironworks.

In 1827, Nicoláo d'Albreu Castello Branco, the governor, had a quantity of gold collected on the river Lombige, a circumstance which laid the foundation of the fortune he has since acquired.

By a strange and unaccountable edict, passed under date the 13th of November 1761, these valuable mines were ordered to be closed, and no person was allowed to work them!

Not far from the mines is the ancient mission church of St. Hilarião of Bango Aquitamba, established in 1659 by the Carmelite friars, for the express purpose of converting the natives to Christianity. At present there are no priests connected with this parish.

There is also another parish, that of St. John the Evangelist, which has neither church, chapel, images, nor priest's vestments, mass being celebrated in private houses by missionaries, who bring a portable altar with them.

This district abounds with shrubs, herbs, and roots of a medicinal nature, many of which are considered very valuable.

The district of Ambaca is two days' journey from Pungo-an-Dongo, on the Quanza, or Cuanza. It was founded, in 1614, by Governor Bento Banha Cardoso, on the border of the river Lucala Ilamba, twenty-four miles from Massangano, but in 1616 it was removed higher up on the same side of the river, by Governor Luiz Mendes de Vasconcelhos, to the situation which it now occupies. There is a small redoubt of brick-work, mounting eight guns, which having fallen into ruins, Governor Vidal had the guns, &c. removed in 1838 to a new præsidium, which received the name of the Duke of Bragança.

Ambaca is not so mountainous as Golungo Alto; but there are more rivers, the principal of which are the Lucala, which is very broad, and contains numerous small islets, some of which have about

a hundred inhabitants—the Cariombea, the Quiongua of Hari, the Quiongua of Piri, the Lutette, and the Lucome.

The district is subdivided into seven Cabados, viz., Piri, Lucala, Hari, Zenza on the right bank, Zenza on the left, Zamba, and Lombe.

A considerable number of resinous trees grow in this neighbourhood; a great variety of ochres, of mineral paints, yellow, rose-colour, sky-blue, and green, all of which are used in painting and decorating the houses, may also be obtained.

Great numbers of cattle are bred in this district, which are as large and well-flavored as those in Portugal; but the same complaint is made at Loanda as here at Cape Town, that by the time they arrive from the interior they are like Pharaoh's lean kine, ill-flavoured and lean-fleshed.

A large fair was formerly held at Lucamba, which is contiguous; but it has latterly very much declined. It is now held in the village where the chief of the district resides, to which produce is brought from the interior. Supplies of fresh meat, &c., may also be obtained at Quitima.

In consequence of the great quantities of hides which are to be obtained here, Governor Tovar, in 1820, caused a tannery to be established.

Rice is very productive, and of as good a quality as can be obtained in India; but, in consequence of not being extensively cultivated, it is very dear.

There are also forests of very good coffee, abun-

dance of wheat, and large quantities of *Nicotiana*, or tobacco plant.

A great variety of Portuguese fruit-trees seem to flourish here, and the indigo plant, which is indigenous, grows in such dense masses as to be almost impenetrable.

The cocoa tree, if its cultivation were more attended to, would prove a source of great accommodation and comfort to the inhabitants, as from it they obtain at once wine, vinegar, oil, bedding, cordage, and fuel. While I was there persons arrived from Portuguese India to superintend its cultivation.

In consequence of frequent intermarriages, there generally exists some connection between most of the families that reside here; but their dwellings being at some distance from each other, there is not that social intercourse one would expect.

The houses of the principal inhabitants are in general built of wood, and thatched, and are surrounded by walls built of sun-burnt bricks. All are neatly whitewashed; the hovels of the poorer sort are composed of straw, slightly constructed, and easily removed.

The people of Ambaca are evidently among the most civilized of all the *præsidiums*, or districts; as a proof of which it may be mentioned that most of the negroes can write, or at least can sign their name; they also seem to enjoy more domestic comforts, and the roads are very superior.



At their marriage festivals some very strange and indecorous customs are practised. On these occasions Bacchus seems to be the presiding deity, and his presence may in some measure account for the indelicacy of their conduct.

Their funeral ceremonies even are marked with gross indecency, before the body is conveyed to the grave. When all preliminaries are arranged, they carry the corpse to its last resting-place, in a typoya, and the survivors, male or female, as the case may be, accompany the corpse in another typoya, bearing in a small package a portion of the hair, nails, &c., of the deceased. When arrived at the quindos, a secluded place, which has been prepared to receive the body, they deposit it in its last resting-place. Over this they erect a tomb, on which, in a sort of niche, are placed various small earthen or hardware figures, plates, mugs, bottles, &c., together with a variety of edibles; the receptacle prepared to receive these being called Quindumbila. After the ceremony the survivor, husband or wife, is carried from the grave on the back of a person of the same sex, and thrown into the river for ablution or purification, a ceremony which is called usse.

On coming up out of the river the individual is conveyed back to his residence, where he is obliged to remain secluded for eight days, during which time he must not converse with any person of the opposite sex, nor eat anything that has been boiled, nor wash himself during these days of obit. The

friends, meanwhile, enjoy a feast of fowls, and other delicacies, which has been prepared for the occasion ; after which they each make a present to the mourner of something preparatory to the celebration of the great batuque. If unable to provide for the expense of the funeral, some relative or friend generally becomes security for its payment ; this is called Gungo.

After the eight days have elapsed the room is swept, and the mourner is permitted to enjoy comfortable and warm food. On this occasion the eldest child, or heir (if any), is brought in and made to sit down on a benza, a small square seat made of bamboos. They then place upon his head a caginga, or calotte, a kind of hat or cap made of palm straw interwoven, and demand that all the papers belonging to the deceased be produced, that they may learn what his will was in reference to the disposal of his property, and whether he had given liberty to any of his slaves. The nearest of kin is looked upon as the legitimate heir, and accordingly takes possession of all the movable property.

The survivor remains in a state of widowhood for twelve months; after which, if no partner has been bequeathed by the deceased, he or she may again marry.

When adultery is proved the guilty party is fined ; when a woman is ill-used by her husband,

and obliged to leave him, he makes a calculation of the sum she has cost him, which is paid by her relatives and friends, after which she is free to marry again.

If the woman after marriage bears no children, she has the privilege of demanding a divorce on the above conditions, when she may marry another. When this takes place her former husband is henceforth called a N'Baco, or Xole.

The population of the district of Ambaca is very great; there are a number of Sobas or Sovas, although there are but four or five who are worthy of the title, such as N'Gonga or Muisa, Caculo cacabassa, N'Dala Ceia, Paria mulengo, Cassola, Cagingi.

At Quilombo, which is the residence of the chief, there is a barracks for the use of the detachment of soldiers there stationed; also a prison, a little separated from which is the residence of the Escrivão, or Registrar, who decides all the judicial and pecuniary matters of the civilians. At a short distance from the residence of the chief flows the river Pamba, the water of which is excellent.

This *præsidium* has declined greatly from what it originally was. The church dedicated to "Our Lady of the Assumption" fell down in 1842, and has not yet been rebuilt; the images, decorations, and vestments are now kept in a room belonging to the Crown, the silver articles being under the care of the treasurer.

Beyond the river Canavegi is the church of St.

Joachim of Lucamba, which was rebuilt in 1846. Its architecture is plain and neat, but the interior is richly ornamented.

Two days' journey from Camba, passing through Tuique and Tunga, you arrive at a natural curiosity, which is well worth the trouble of a visit; it is called by the natives of Ambaca "the Puri of Careorombolo." It is a subterranean cavern, the access to which is steep and difficult. Having reached the entrance, however, you are repaid for your trouble by beholding a beautiful lake of water, within a stupendous cavern of about twenty fathoms high. Its sides have a white appearance, but near the water there is a belt of green moss, which is nourished by the damp; higher up the vault assumes every variety of colour.

In the centre of the cavern there is a large boulder, or rock, by which two entrances are formed into the interior; there is a large hole in this stone, in which is placed a small stone image, in rather an unfinished state, which is said to represent "Our Lady St. Anna," but which the inhabitants call "Our Lady of the Black Stone." Near to this image are placed some papers, containing promises to all those whom devotion calls there. The visitor may also observe two bottles containing oil and wine, which are objects of great mystery to the natives, who believe that it is impossible to uncork them, the corks being firmly fixed by some supernatural agency.

Having advanced some distance into the cavern, the light afforded by the entrance becomes quite obscured, and the visitors are obliged to provide themselves with candles or torches, of which great care must be taken, for fear of their being extinguished by the strong currents of air which now assail them.

In consequence of the dense darkness, the difficulty of keeping the lights burning, the murmur of the water, and the fear of meeting some beast of prey, numerous visitors are intimidated from penetrating far into the cavern. Some of the most intrepid slaves have been sent by their masters to explore its recesses, and have returned with the report that the current of air is occasioned by internal communication with another cavern; they say that there is great difficulty in keeping their torches lighted—that they had to pass over a great number of large stones—that they had been obliged to cross a small river (a statement which was so far proved correct by their returning wet to the knees)—that the cavern they entered was only about two fathoms high, but very broad—that the water filtering through the top becomes petrified into innumerable forms, all of which are of wonderful beauty.

At Ambaca the majority of the natives are professedly Christians, but they were unfortunately left without priests, a neglect which will now be remedied, the home government having recently

made arrangements for the religious supply of the colonies.

The first mission established in this district was at Cahenda, in 1651, by the Italian Capuchin Antonio de Montecuculi, after his return from Casange and Ganguella, where he had failed in establishing one. The ancient church of Mahua, near to the river Lucala, in course of time fell into ruins, but fortunately all the splendid images were saved from destruction.

The district of Ambaca is well defended by the præsidium of Duke of Bragança, which was built in 1838, during the government of Manoel Bernardo Vidal, by Colonel Andrade, after having with 4,000 men attacked and captured the Soba Quiloange Quiassama, a vassal of Ginga, who had invaded our territory of Ambaca, and deposed our ancient feudatory Soba Hari.

The chief, Quiloange Quiassama, having been captured, the captor, by order of the governor, erected the fortress, which is capable of accommodating a garrison of 400 soldiers: twelve guns were sent to it from Loanda. The præsidium is east of Ambaca, north of the small kingdom of Matamba, and west of Molluas.

Leaving the præsidium, we pass northwards, and soon arrive at Zenza and Quilengues; we then proceed on to the district and province of Dembos, where the Portuguese have a chief, with a company of soldiers under his command, to keep in check

the Dembos, or black chiefs, whose only tribute is in finding men for war.

Each of these native Dembos has different Sovas under his control. The trade of the country is at a very low ebb; the people are barbarous and rebellious, and of nomadic habits, often changing their banzas and libatas from place to place. The extent of this province is very great, reaching along the two borders of the Alto (upper) Dande to a great distance northwards, until it joins Dembo Ambuela.

The præsidium next to the Dembo Ambuela is that of St. Joze of Encogé, founded in 1759, by Governor Antonio de Vasconcelhos, for the defence of the northern frontier settlements of Angola. Soon afterwards the præsidium was attacked by the Dembos Ambuela and Nabaongongo, aided by the Mussoens, an inland tribe of roving adventurers from beyond the Oh-holo, but their combined forces were defeated and brought into subjection.

The præsidium of Encogé is called the Pedras (stones) d'Encoge, being formed by excavating a large rock, the outside of which forms the walls; it can contain a large force, and is easily defended, having a narrow entrance, which is protected by nine good guns.

The Italian capuchins formed a mission here; and there are still the remains of the parish church of St. Joze, with some images and decorations, but no priest.

The country is very sickly, but, owing to the quantity and quality of its coffee, is growing into importance. The coffee is small, heavy, and oily, and grows most luxuriantly.

Copper here is abundant and good, and is very easily extracted.

In this præsidium there are great quantities of herbs and roots, which are medicinally considered of great value.

The interior of the country abounds in forests of aloes, sumach, sumauma, &c. There are also great numbers of wild beasts, such as the abada, or rhinoceros; the buffalo, called by the natives the empacassa; the cefo, or wild bull; the adibe, resembling a spaniel, with a tail like that of a fox, an animal which howls very loud during the night; antelopes; wild bucks; deer-hyenas, called by the natives chamalanca, and said to counterfeit the human voice, for the purpose of enticing unwary shepherds into their power; the wild goat, giraffe, wild boars, lions, tigers, leopards, lynxes, wolves, panthers, foxes, zebras, porcupines, squirrels, hares, rabbits, &c., together with a great variety of large and small birds of beautiful plumage; besides innumerable reptiles, &c.

Proceeding from St. Joseph d'Encogé to the west, we enter the territory of the Marquis of Mossul, on the coast between the river Loge, north of Ambriz, and the river Lifune, in the south. This Marquis of Mossul has authority over several Sobas called Mani, who are his feudatories.



The country of Mossul is watered by the river Ouzo, which rises near Encogé. The marquis possessed the two ports of Ambriz and Quitungo, before their occupation by the Portuguese; he was and still continues very powerful.

The country was formerly subject to the King of Congo; but in 1790, at the conclusion of the government of Baron Mossamedes, the Marquis of Mossul suddenly invaded the Portuguese territory. Passing through the country of Dembo Ambuela, he arrived with a powerful army at Bengo. The sargento-mor, or high-sergeant, Paulo Martins Pinheiro da Lacerda, was sent from Loanda with an army to oppose him; and after an obstinate struggle, which continued for several months, the forces of Mossul were routed in several engagements, and the Portuguese entered his territories and took possession of his banzas, compelling the marquis to go to Loanda, and acknowledge himself a vassal of H.M.F. Majesty.

Leaving the countries north of Angola, and passing the territories of the Marquis of Mossul, we cross a river of good water called Lifime, which is not navigable, and enter the district of Barra do Dande, or bar of Dande, founded, in 1579, by Paulo Dias de Novaes.

The territory of the River Dande is divided into three distinct districts, viz., the Bar of Dande, Libongo, and Upper Dande (Alto Dande).

The mountains of Libongo are celebrated for the

rock-oil, as it is called, which is continually filtering from the crevices of the rock. These mountains were visited, in 1839, by Dr. John Lewis, a Swiss gentleman, who, notwithstanding the unfavourableness of the season, discovered the wealth they contained, particularly at Quitatua and Cabengama.

While I was at Angola, Dr. Welwitsch, who has rendered great service to natural science, arrived, but I have not yet heard what his opinion is respecting the rock-oil fountains of Libongo.

The asphalt obtained here is of a superior quality, and suitable for the manufacture of cisterns, verandahs, &c. The early Portuguese conquerors of Angola discovered the value of this pitch, or tar, which was then used in calking and careening ships; the mine from which it is obtained is very valuable, being at the entrance of the river, and only twenty-four miles from Loanda. I have no doubt but a plentiful supply of coals could also be obtained here for the numerous steamers which call at Loanda.

The lime manufactured in this district, and conveyed to Loanda, is of superior quality, as is also the charcoal. There is excellent timber for building and other purposes, a convenient arsenal for building and repairing ships, and a good saw-mill.

The entrance of the river is commanded by a small fort, which mounts four guns.

The Government has lately made an arrange-

ment with the Portuguese professor, Dr. Salis de Silerina, for exploring the interior of Africa, an enterprise from which it is to be hoped great advantages will be derived, not only to science, but also to civilization and commerce. The same result may be expected from the labours of the intrepid and intelligent travellers, Ladislao Magyar and Brochado.

## CHAPTER IX.

Angola—Minor Governments—Presidio of Novo Redondo—Settlement of Quicombo—Catumbella—S. Felippe de Benguella—Decrease of the White Population—Moral and Religious Improvement of Benguella—Rev. Manoel Monteiro de Moraes—Churches—Bahia Tarta—The Salt Pond—Trade in Wax, Ivory, &c.—Cattle—The Birds of Benguella—Fortress of S. Felipe de Benguella—Commerce—Territory of the Sova Molundo—District of Dombe Grande da Quinzamba—Quilengues e Sambos—Presidio of Caconda—District of Hambo, Galengue, e Sambos—Bihé—Appearance and Character of the Natives—Ridiculous Practices—Cruel Sacrifices on the Death of a Chief—Bailundo.

THE Government-general of Angola is divided into four distinct minor governments, viz: Ambriz, Angola, Benguella, and Mossamedes; and these are again subdivided into presidios, or fortified settlements, and districts.

The presidio of Novo Redondo is stated to be a dependency of what is properly termed Angola. I consider it, however, if not a dependency of the

Government of Benguella, at least as a dependency of the territory belonging to it, inasmuch as the the Government-general of Angola is divided in the following manner, viz:—

The Government of Ambriz, the territory extending from the river Zaire, 6° 10" lat. S., to the river Ambres, or Ambriz, 7° 50" lat. S., inclusive.

The Government of Angola, from the river Ambriz, to the river Cuanza, or to Benguella Nelha (old Benguella), on the river Longa, 10° 46' lat. S., inclusive.

The Government of Benguella, from the river Longa, to the 15° lat. S. (territory of the Mondombes, or Mocoandos, south of the mountains As Mezas) inclusive.

The Government of Mossamedes, from the 15° lat. S., exclusive, to Cabo or Cape Negro, in the 18° lat. S., including the Praya das Neves.

Novo Redondo, therefore, being in the 11° 12' S. lat., may be considered as a part of the territory properly called Benguella, and as such shall be included in my description of that place, as it is the first settlement met with in running down the coast. After passing the ancient and now insignificant Benguella Velha, we arrive at the presidio of Novo Redondo, which is situated at the entrance of the river Gunza, or Gunza-cabolo, upon a hill which commands the sea-coast, on which side it is quite inaccessible; it also commands a portion of the river. The fortifications built in 1769, of

sun-burnt brick, were, in 1785, replaced by stone. The works of the fort, which mounts twelve good heavy pieces of ordnance, follow the curve of the mountain; they form a strong protection from the incursions of the barbarous Quissama, this important presidio in the territory of Sely being situated to the south of their country, towards the sea-coast.

The Portuguese have erected a village of considerable size on the same hill, which is protected by the fortress, and around which there are some well-cultivated gardens. However, the people are afraid to venture far beyond the protection of the fort, on account of their barbarous neighbours. Even the black pumbeiros hesitate to go far inland.

The port is very bad, and quite unprotected; the landing-place also is very inconvenient, in consequence of the calema, or high surf, which, wetting those who land, is generally followed by a fever.

Sixteen miles from the presidio of Novo Redondo, also in the territory of Sely, is situated the settlement of Quicombo, on the river of the same name. It is on the right bank, and the village, which is inhabited nearly altogether by black people, is pretty, and carries on a good trade with the interior. The inhabitants surrounding this village are more accessible than those in the neighbourhood of Novo Redondo. Quicombo is also important on account of the vein of nitre which has been discovered in certain ground near to the

port. The bay of Quicombo has a good anchorage and a commodious landing-place. At the time of the Dutch usurpation the settlement of Quicombo was intended to become the central Portuguese settlement of this colony.

It is related that Salvador Correa de la Benevides, on his arrival at this bay, called a council of war, and gave it as his opinion that, instead of establishing themselves here, they should proceed direct to S. Paulo da Assumpção de Loanda. The council followed this advice, and on the 15th of August, 1648, the day of the Assumption, the Portuguese succeeded in taking the town, which is still known by the same name.

In 1723, Governor Antonio d'Albuquerque Coelho d'Almeida caused a fort to be erected at Quicombo.

Descending the coast southward, and passing by the small settlement of Egito, we arrived at Lobito, in the bay of Lobito, called by Pimental Catumbella das Ostras, north of the river Catumbella, which gives to the district the name of Catumbella.

From thence proceeding inland, and also to the south, until about nine miles from the town of S. Felipe de Benguella, the soil is more fertile, and the climate appears vastly different from that of some of those pestilential inland places to the north and south, particularly S. Felipe de Benguella, of which we shall have more to say presently.

The more wealthy inhabitants of this district procure their supply of water from the river Catumbella; the poor from their cacimbas or wells.

Along the left margin of the river Catumbella there are some arimos, or farms, and plantations, belonging to the principal inhabitants of Benguella. During the dry season of the year the air is considered salubrious near to the river, although not to the same extent, as it is more inland. For the above reason an attempt was made, in 1836, to remove the capital to the bay of Catumbella; but in 1837 the Governor-general of Angola, Manoel Bernardo Vidal, caused the locality to be re-examined, when it was reported that "the harbour was full of shoals, incapable of receiving vessels of large tonnage, and therefore not qualified to become the site of the capital of the district of Benguella."

The locality of Catumbella, where it was intended to form the new town, is pleasantly situated, airy, and considered healthy, but it is about a quarter of a league from the coast, where there is no commodious landing-place. It is also about half a league from the river Catumbella, which in the rainy season overflows its banks, inundating the valley nearest to the projected site of the new town, and sending forth such pernicious exhalations from the stagnant water as cannot fail to produce disease, and cause the desertion of the place. These



stagnant waters are rarely dried up in less than two months. It is therefore evident that there would be a great disadvantage in removing the seat of government to such a locality as this.

In consequence of the great mortality at S. Felipe de Benguella, which has, not inappropriately, been called the white man's grave, an effort was made in 1842, by the Governor-general of Angola, at that time Rear-Admiral Bressane Leite, to remove the seat of government to Lobito. For this purpose he caused a fort and some other buildings to be erected there at the Government expense, the wealthy merchants assisting by slave labour. It was, however, discovered that it was not an eligible site for a town, as reported by Captain Lopes de Lima, R.N., and my eldest brother, then Colonial Secretary. In the rainy season, too, the low ground near to the beach becomes inundated, and the only water fit for the use of the inhabitants has to be conveyed from the Catumbella, a distance of more than three miles. The design was therefore relinquished, and a factory or small settlement was established in its stead.

Passing south of Catumbella, we arrived next at the Bay of Bahia das Vacas, or Santo Antonio, contiguous to which the capital of the kingdom of Benguella, S. Felipe de Benguella, has been established. This town was founded in 1617 by Manoel Cerveira Pereira, who conquered Benguella, and who was appointed Governor of Angola.

The place was unoccupied by the negroes, no doubt in consequence of its low, marshy, unhealthy situation, which has been represented as being quite as sickly as that of Sierra Leone. This, no doubt, is in a great measure owing to the torrents which flow from the high mountains, overflowing the low ground, and forming what is called by the natives an alagoa, or lagoon. In these lagoons a most luxuriant vegetation springs up, which, although pleasing to the eye, and administering to the gratification of the palate, is most prejudicial to the public health, death in the form of miasma lurking beneath this pleasing exterior, insidiously undermining the constitution of all who come within its influence. These fatal consequences are increased by the fetid waters flowing through the town during the time of excessive heat, which communicate their deadly exhalations to the machillas or hammocks of the inhabitants, who may be said to inhale death at every breath they draw. It is no unfrequent circumstance to meet men, especially whites, in the act of feeling their own pulse as they pass along the street; and their first inquiry after meeting each other usually is, "Well, is the fever over with you yet?"

There are very few white women to be met with in this town, as the climate in general proves deadly to them, especially at the time of their accouchement, when both mother and child are almost certain to sink beneath its pestilential influence.

From the paucity of white women, the reader can form a pretty accurate estimate of the character of the society that one meets, and the tone of morality that prevails at S. Felipe de Benguella.

Notwithstanding the great mortality, the inhabitants seem to be influenced by the sensualist's motto, "Let us eat and drink, for to-morrow we die;" for their recklessness, sumptuous living, gambling, and general debauchery, not unfrequently conduce to their bankruptcy in time, and, undermining their constitution, hurry them unprepared into eternity.

Fêo Condoso, in his memoirs, published in Paris in 1825, assigns three causes for the great decrease in the white population of Benguella:—1st, the unfrequent marriages amongst the more respectable class; 2nd, the miserable state of poverty to which the lower orders are reduced; and 3rd, the immorality, incontinence, and licentious customs of all classes.

The first cause is said to arise from the pernicious custom, on the occasion of marriages, of making large and extensive presents of jewellery, &c., to the bride. For this reason the majority of the inhabitants assert that they prefer to remain in a state of single blessedness rather than be compelled to bring discredit on their character from their inability to make the customary munificent gifts.

The second cause is accounted for by the fact that the poor people have been compelled, with small remuneration, to act in the capacity of *carregadores*, or carriers, a duty which has exposed them to great hardships; but I am happy to add that our present humane sovereign, Dom Pedro V., has entirely abolished all such unjust "*corvées*."

The third cause arose in a great measure out of the two former; but if those in authority, and all heads of departments under government, were to unite their efforts to discountenance the above state of things amongst the higher circles, and also that system of giving extravagant presents to brides, the state of morals in due time would assume a more healthy tone, and the respectable white population would increase.

If a strenuous effort were made to encourage agriculture, and so to give healthy employment to the inhabitants, nothing would tend more to promote individual and public prosperity, and to fix it on a sure and solid foundation, without which all other efforts must prove unavailing.

Benguella has recently undergone a great change for the better; formerly the slaves were the principal attendants at church, as their masters, with a few honourable exceptions, never went but upon festival days, to display their rich uniforms; but in the time of Governor Amaral, every effort was made to extend religion and morality throughout the colony, especially after his promotion as Go-

vernor-general of Angola. He also organized a military force at Ambriz, of which he took personal command.

On the 23rd September, 1854, the Rev. Manoel Monteiro de Moraes, a canon of the cathedral of Loanda, arrived at S. Felipe de Benguella. He was received with military honours, and at night the inhabitants illuminated their houses. The day after, being Sunday, in consequence of an invitation from the municipality, most of the inhabitants attended church; since which time all classes, both masters and slaves, are more regular in attendance than formerly.

The church is built of stone, and is well supplied with images, vestments, and silver utensils for the service. The church of Santo Antonio is also of stone, as well as the hospital of Misericordia, or House of Mercy, in which are sometimes as many as 400 persons.

The town has ten or twelve houses built of stone, about 700 built of sun-burnt bricks, and the remainder are thatched cottages, built of an inferior material.

Persons on embarking or landing were formerly carried through the surf on a chair, which was fastened on a frame, or platform, borne on the shoulders of four stout mundombes, or negroes; and although subsequently a kind of pier or jetty has been erected for the public accommodation, the same system of conveying passengers to and from the ships is still continued.

In 1837 the Governor of Angola, Manoel Bernardo Vidal, when passing through Benguella, gave orders for conveying the pestilential waters of the lagoon to the sea, by the construction of a canal, of about 250 paces—connected with which there was also to be a kind of harbour for small boats, where they could find shelter from the winds, and escape the influence of the surf.

Governor Vidal made arrangements for lighting the town, and had two cemeteries laid out at a distance from the dwellings of the people. He also prohibited the custom of interring the remains of the dead in the churches.

Benguella has been increasing in importance since its conquest, its fertility and rich copper-mines being the principal sources of its prosperity.

The salt of Bahia Tarta, also called Porto das Salinas, or port of the salt-pits, which is a little below the town, is of great importance to this place. The salt-pond or lake occasionally becomes agitated, and the water becomes so hot, and the atmosphere in the immediate vicinity so disagreeable, that the inhabitants of the neighbouring arimos, or farms, and senzallas, or hamlets, are obliged to remove until it subsides. It is during this period of evaporation that the salt is produced, which forms a large item in their commerce with the interior. At no great distance from this lake there are also very rich sulphur mines. Large quantities of wax, ivory, and other articles, are brought here from the interior.

On one occasion a large supply of ivory is said to have been procured from a troop of elephants which marched into the town, and could only be expelled by calling out the artillery to fire upon them ; but the best ivory is that obtained from the hippopotamus.

In this district there are large quantities of horned cattle, and of the sheep called here the five-quarter sheep. The latter are something similar to those found at the Cape of Good Hope, the fifth quarter being their tails, which are very large. They, however, have no wool, but a bristly kind of hair, especially the males, whose manes are large, and give them a bold and pugnacious appearance ; their horns are short and crooked.

The birds of Benguella are numerous, and of varied and beautiful plumage. There are people called correctors, whose sole occupation is to supply the ships with birds, and also with mussango, a description of canary seed.

The numerous birds peculiar to Benguella have been so often and so well described already, that it is unnecessary here to enter further on the subject.

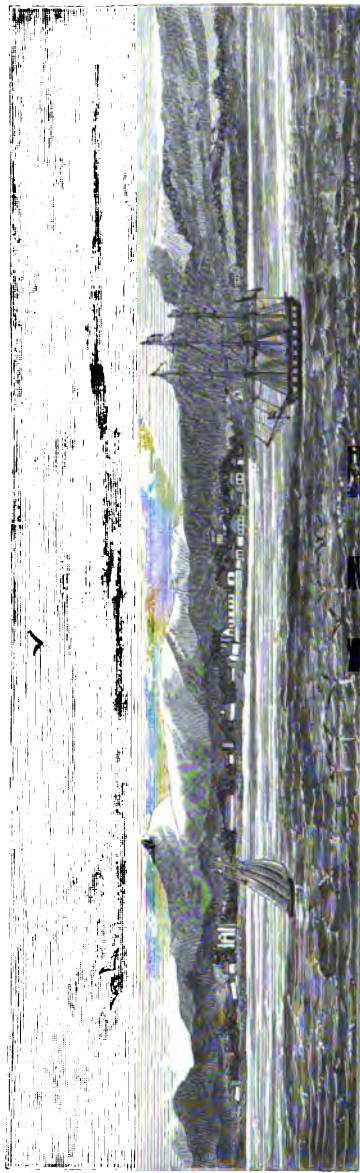
The arimos are well supplied with fruit and vegetables, similar to those of Europe. In the suburbs of the town very good grapes are grown. On the whole Benguella is much more fertile than either Angola or Congo. A good supply of water is also obtained by sinking wells ; but the quality is inferior, the water being a little







The City of St. Paul de Loanda.



The City of St. Felipe de Benguela.

## THE FISH

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brackish. The river Maribombo sometimes overflows its banks, and its waters descending from the mountains flow into the sea at Tarta Bay, south of St. Antonio Bay.

The town is protected by the fortress of S. Felipe de Benguella, built in 1694, which was destroyed three several times and rebuilt. It is of a quadrangular form, built of mud and sunburnt bricks. It has two batteries, one above the other, flanked by two bulwarks mounting forty guns. Inside are the incommodious residence of the commandant, the barracks, chapel, stores, dungeon, &c. It is erected in front of the town, and about a musket-shot from the landing-place, east-by-west of the great rock Morro do Sombreiro, between which and the fortress is the anchorage. This rock derives its name from the grove of trees growing on the top of it, which to the eye of the beholder presents the appearance of a sombreiro, or Portuguese clergyman's hat.

There are other forts in Benguella at St. Comba, Forte do Sul, or the south fort, the fort of Saculim, the fort of Maribombo at Calungo, and the fort of St. Domingo.

The commerce is extensive; there are from twenty-four to thirty extensive warehouses. The most wealthy of the mercantile houses seem to be Ferramta, Bastos, and Vianna.

Respecting the language, there is but little difference between it and that spoken at Angola.

Benguella, in the Abundo or Bundo language, means a defence.

Proceeding south-east towards the interior, and near to the turn of the river Catumbella, we arrive at the territory of the Sova Molundo, where are some rich iron-mines; and joining this, a little to the east, the land of Sova Peringue. These two negro chiefs supply a certain number of men, to perform certain duties at S. Felipe de Benguella, as an equivalent for tribute; they are, however, compensated by the trade carried on with the interior passing through their territories.

Having crossed the mountains, you enter the district of Dombe Grande da Quinzamba. The possessions of the Soba, or Sova, of this territory, extend as far as the district of Quilengues e Sambos, which is a dependency of the Government of Benguella.

In this district there are a number of Mani, or Muene, who are the chiefs of small tribes, under the authority of the Sova of Dombe Grande da Quinzamba, or the great Duke of Quinzamba. The principal of these are at Calunga, where the tile oven is; at Quipuypa, where are the Salinas, or salt-pits; at Capembe; and at Chela, in the mountains of which are the brimstone mines.

The country produces an abundance of cattle.

It was only in 1839 that this district was properly defined.

To the east it joins the district of Quilengues e Sambos, which is about 120 miles south of Ben-

guella, and in extent from sixty to seventy-five square miles. Its proper demarcations are, on the north, Dombe Grande da Quinzamba; on the south, the territories of the Munhanecas tribe; on the east, the Nannos mountains; and on the west, Hinla and the Cubaes tribe.

The form of government is despotic, in the widest sense of the word. All the petty chiefs are entirely subordinate to the paramount Soba, who presides at Quilengues. In the first instance, however, they submit all their affairs to the opinion of their *macotas*, or councillors.

A Portuguese agent is stationed at Quilengues, who has the title of regent or chief of the district of Quilengues e Sambos; but his jurisdiction strictly extends only over the whites, mulattoes, and those negroes who are not under the native laws. All such cases as relate to the latter are submitted to the joint decision of the Regent and the Soba.

Their means of defence is but indifferent, consisting only of a redoubt built of timber, on which is mounted four small cannons, with a small garrison.

The church of Santa Anna, built in the seventeenth century, is now in ruins.

This country, which is considered one of the largest of the inland territories, has obtained its present importance in consequence of a number of petty chiefs, who had been coerced by those possessed of greater power, taking refuge within its

bounds, and submitting to the paramount authority of the Soba.

The soil is plain and sandy, and the landscape is diversified by several mountains. The rains are in general regular from November to April. There have, however, been occasional droughts, which have caused a great dearth of provisions. When the seasons are regular, the ground is fertile, the vegetation good, and the scenery beautiful; but the climate is hot and sickly, especially during the rainy seasons.

The character of the people, as generally described, appears to be a little paradoxical, for they are reported as at once treacherous, dishonest, cowardly, lazy, and hospitable.

The Soba receives the title of Muene Sucuballa, a term which signifies lord, or master, of the Cubaea.

It is difficult to ascertain what are the religious opinions, if they have any, of this tribe; it is certain, however, that they are not idolaters, as they have a vague idea of the God of nature, although they do not pay Him divine homage. In common with a great portion of the inhabitants of Western Africa, they are firm believers in feticism. They sometimes submit to baptism, and adopt the Portuguese customs.

Their usual dress is very simple, being composed of two sheepskins—one hanging in front, the other behind. They wear their hair in the form of a

turban, in which they take great pleasure. The dress of the women is similar to that of the men, only that the sheepskins are larger, and they wear around their waists a large quantity of beads. The hair is formed into three coils, or rolls, one above the other, in a conical form.

Their weapons of warfare are the bow and arrow, the *zaguay*, the *porrinho*, or *cachaporra*, which is a kind of club; also the musket, of which they are very fond: the latter they have obtained from the white man.

The products of the country are *mandioca*, maize, *macamballa*, and *massango*. Various descriptions of fruit have also been introduced from both Europe and America.

Their principal occupation is that of shepherds. They often remove their flocks and herds from one pasturage to another, selecting the most luxuriant valleys and the dry beds of rivers, and also the most verdant spots along the banks of running streams.

From *Quilengues e Sambos* the road leads over the craggy mountains of *Nannos*, or *Nhanas*, a name which in their language means high land; and after crossing the small river *Qué*, which is a tributary of the *Catumbella*, you arrive at *Caconda Velha*, where the Portuguese had their first settlement, before they built to the south of it the new presidio of *Caconda*, which is on the frontier of *Mossamedes*, between the mountains and



lake of Tamba to the west, and the villages of Quiaio to the east; and farther to the east is Galengue, to the south, however, of the above settlement of Caconda Velha, and of Calaquembo and Quingalo.

This presidio is above 100 miles from Qui-lengues, more than 60 from Huila, which is a dependency of Mossamedes. The situation is beautiful, being in an extensive plain. It forms the principal frontier bulwark of the Benguella territory against the Mossamedes and the inland tribes. The fortress was first established for that purpose, in 1682, by the then Governor of Angola, João da Silva Souza, that territory being then in the possession of the Soba Bondo, who was a dependent chief of the Jaga of Caconda.

The latter, in 1684, made a treacherous attack on the new presidio of Caconda, now Caconda Velha, murdered the Portuguese garrison, and totally destroyed the fortress and church, taking possession of everything found there.

In consequence of this the Governor of Angola, Luiz Lobo da Silva, in 1685, sent the brave Capitão Mor of Benguella, João Braz de Goes, to attack the said Jaga of Caconda. The people deserting to the Portuguese interest, he fled to the banza, or town, of Soba Gimba, where he was warmly received, and the soba of which menaced the Portuguese Government. The Capitão Mor therefore marched against him and compelled him

to surrender the fugitive Jaga of Caconda, whom he brought to Loanda, and confined in the dungeon of the fortress of Penêdo.

At this time the presidio of Caconda was built on the same site it at present occupies, namely, in the Soba Quiaio, or Quitata.

In 1716, when D. João Manoel de Novonha was Governor of Angola, the Soba Quitata and some others conspired against the Portuguese, but were again chastised by the Capitão Mor of Caconda, Luiz Ferreira.

The most formidable conspiracy, however, took place in 1718, when Henrique de Figueiredo e Alarcão was Governor of Angola. On this occasion all the Sobas, or negro chiefs, of Caconda, and some of Benguella, formed a confederation, and, attacking the presidio, carried on the siege with great energy. The Capitão Mor, Joze da Nobrega e Vasconcelhos made a brave defence, until succoured by Manoel Simões, the Capitão Mor of Benguella, who went against the natives; and, after completely routing and destroying them, returned to S. Felipe de Benguella laden with spoil.

In 1722, when Antonio de Albuquerque Coelho Carvalho was Governor of Angola, the native chiefs united their forces against the Portuguese, but were once more routed and completely subdued. Since that period the presidio has enjoyed tranquillity.

The fortress or redoubt is formed of mud and

brick, and is mounted with eight heavy guns. The fortification, magazines, and church of Our Lady of the Conception, were renovated in 1841, by order of Count Bomfim. The houses which surround the fortress, and which are about 500 in number, are all thatched with straw.

This territory is considered so healthy, that invalids are sent here for their recovery. The surrounding scenery is most beautiful and picturesque, and the climate very much resembles that of Portugal. The fruits and cereals of Portugal have therefore been introduced here; and as there is a good supply of water from the Nannos mountains to promote their growth, they are found to flourish in this soil.

The products of this vast district are considerable, and are largely increased by those coming from Hambo, Galengue and Sambos, as also from the inland country of Humbe, &c.

To the north-east of Caconda is the semi-barbarous district of Hambo, Galengue e Sambos, these three districts being united in one. Although the natives are half-barbarous, some of them have manifested a disposition to embrace Christianity, and have been baptized. The erection of the church of S. João Nepomuceno at Galengue has been an advantage to the people. Not having personally visited this country, I have refrained from entering into any detailed account of it, as there are no correct data on which I could fully rely.

About 108 miles N.N.E. from Caconda, 66 north from the district of Hambo, Galengue e Sambos, 126 miles E.N.E from Quilengues, and 135 miles east of Dombe Grande de Quinzamba, is the vast and powerful district of Bihé. In consequence of the docility of the inhabitants of this district, numbers of whom are Christians, we have kept no force here since 1834. Some of the Sovas are not only faithful, but really attached to Portugal. A considerable trade is carried on with the people in ivory, wax, &c. In this district there is a great chief, nominally Portuguese, who is very powerful, and whose negroes are well armed. He has acquired great wealth, and possesses considerable influence amongst the people. This gentleman is Major Coimbra, who directed and assisted the Moors or Arabs of Zanzibar, in their travels in 1852 and 1853, when they crossed the interior from the east coast to the west, and back again. This brave man, assisted by our allies the Sobas of Bihé, is, under Providence, the principal defence of the Portuguese eastern boundaries against the predatory incursions of the wandering Jagas, called Ganguelas, or Mu-Ganguelas, who are experienced archers, and very ferocious. In consequence, however, of occasional trade with the people of Hambo, with whom they have evidently had a common origin, they are now every day becoming more docile.

Bihé is well watered by several rivers, especially

the Catumbella, the Cubo, and the Longa. It is also well wooded, has a good soil and climate, and possesses every facility for successful cultivation. The pasturage does not, however, seem to be so good, and consequently there is not such an extensive supply of cattle as might be expected. Major Coimbra, however, is at present endeavouring to remove this obstacle to the prosperity of the district.

Bihé lies between the rivers Cubo to the west and Longa to the east; it has Bailundo to the north, Quilengues e Sambos to the west, the presidio of Caconda to the south, Hambo Galengue e Sambos to the south-east, and the territories of the Jagas Mu-Ganguelas to the east.

The country is in general level. Its principal productions are maize, beans, mandioca, wheat, tobacco, and sugar-cane, with a variety of vegetables. The mines are rich in copper and iron ore. The temperature is cool, and the climate is considered healthy, similar in many respects to that of Portugal. The rains commence on the 15th of October, and conclude towards the end of May, during which there is an abundant supply of water; the cold, however, often being so intense that the water becomes frozen. Summer begins in June.

The river Quanza, or Cuanza, which encompasses a large portion of this country, is from fifteen to forty fathoms broad, and is navigable in

some parts, while in others there are obstructions arising from large stones and small islets covered with trees. These obstacles, I have no doubt, could with comparatively small labour and expense be removed. If so, commerce would here spread her broad wings and make her way into regions hitherto unvisited. And if Dr. Livingstone should prove successful in his exploration and navigation of the Zambesi, or Sebe, which I trust he shall, then the Cuanza or Quanza would become of still greater importance.

The Cuquema rises to the north, and is a tributary of the Cuanza; it is of trifling importance, abounding, however, in fish and sea-horses. It forms the boundary between Bihé and the Ganguelas.

The inhabitants of Bihé are valiant and industrious; they are also ingenious, and fond of travelling for information into neighbouring districts. They manufacture furniture of various kinds; many are blacksmiths, and some even gunsmiths, a weapon which the natives use with great dexterity. In war they fight with desperation, as they prefer death to slavery.

Their campaigns commence in September and terminate in May. If they find the enemy too strong, they retreat until reinforced; if successful, the captives and what other property they secure is divided, some being given to those whose relations have fallen during the contest, some to the

wounded, some to those who supplied them with provisions, ammunition, &c., and some to the Soba or chief.

If the leader of the enemy is captured, he is immediately decapitated, and his head exposed to the public. If, however, he has wealthy relatives or friends, who are willing to give a good ransom for him, his life is spared; and on some occasions chiefs thus captured have been privately liberated and allowed to escape.

The natives belonging to this tribe are in many particulars very superstitious. If, on setting out on a journey, a stag or goat crosses their path, or if even a stick falls across it, they return and have recourse to their diviners, to interpret this formidable omen. Having then anointed themselves with some preparation of aromatic herbs and roots, which have for a certain period been buried under their beds, they consider that they may proceed on their journey without danger.

They are idolaters; their chief or favourite household idol is Ima; they also worship Sande, the god of fortune—Candundo, the deity who presides over diseases—and Goullo, the god of the unfortunate.

Some of their practices are most ridiculous. For instance, they will take the horn of a stag, and throwing into the cavity the claws of certain birds, some feathers, and roots, cover it with the skin of a monkey. Then taking a large horn,

they throw into it three smaller ones, extracted from fawns of a month old, and fill it with a particular kind of paste. When they desire a favour from any one of their idols they whistle into the horn, ignite some gunpowder which has been thrown into it, and then dance and sing. They also preserve the powder of a certain kind of wood, the heads of certain snakes, and the claws of certain birds; all these being considered as antidotes against disease. These customs are observed by the chiefs themselves as lawful and necessary.

The Soba of Bihé, the powerful Camexe, the great Bomba, Quidange Babunde, and Chunga Palanca, are all independent of each other.

When any one of these chiefs dies, the news of his death is not made known for one or two months afterwards; and if any person who has learned the fact of his death discloses the secret, he is immediately decapitated, and his family and relatives sold into captivity. If there be no purchasers for them, they are all conducted to the banks of the river, and there decapitated by the Samba Golambole, or common executioner; the bodies are then thrown into the river, and the heads are piled up at the entrance to the capital, as a warning to all disclosers of state secrets.

The chief who is appointed to the supreme command, after the lapse of six months, convenes, under a large piazza, a meeting of his subordinate chiefs. On this occasion a bullock is sacrificed by



the Samba Golambole, as also a white sheep, and a white or fawn-coloured pigeon, together with various other victims.

But the principal sacrifice is that of one slave from each of the nations under the dominion of the paramount chief, the heads of whom are carried in triumph and exhibited to the populace, accompanied by drums and other instruments. The bodies are added to those of the other animals, and all cooked together, and distributed as a savoury dish to the chief and the other nobles.

On the day following, the inauguration of the new Potentate is proclaimed by beat of drum, when it is declared that until the consummation of every rite connected with his installation, all trade will be stopped at the sole risk of those engaged in it, as the Government cannot afford them any protection. The consequence is that there is a general suspension of trade until the expiration of one month from the proclamation; and until the interdict is removed, the natives take advantage of the law, and commit great depredations, knowing that the owners have no redress.

As soon as the proclamation is made the new chief appoints a hunting party, which is attended by all the subordinate chiefs. When the chase is concluded, they return in triumph to the capital, where one of them sounds a horn as the signal for the commencement of the festivity, in which all the chiefs unite, in their respective rude costumes, which

are generally made of the skins of beasts and the plumage of birds. On this occasion great excess is indulged in, many of the inhabitants being plundered, and some even put to death, the law in the meantime taking no cognizance of the perpetration of such deeds.

The corpse of the late chief being then sewed up in the hide of a bullock, it is attached to a long pole, and carried in grand procession, accompanied by the principal persons connected with the court, to the centre of a field, where one of the chief grantees proposes the question, "Who has killed thee?"—an interrogatory to which a satisfactory response is expected from some one present.

Leaving Bihé we proceed northwards, and arrive at the extensive and populous district of Bailundo, which, as well as Bihé, lies between the rivers Cubo and Longa. To the north of the latter is Libolo, having Bihé to the south, Sely to the west, and to the east the territory of the people dwelling beyond the river Cutato.

The people of Bailundo are a warlike race, something similar to the Jagas, with whom they unite in their incursions into the territories of the neighbouring tribes. They have been faithful allies of Portugal for the last seventy years.

Independent of the movable quitombo of the sovereign, there are in all the districts libatas, where the women cultivate wheat, while the men are engaged in trade. The slave-trade is not carried on

to any extent in this district, as they are not able to obtain a ready market for their captives. Their principal trade is in ivory and wax, the latter article being obtained in the forests. The mountains also abound with rich iron ore.

During my visit Governor Amaral proposed to Captain Graça, R.N., Governor-general of Angola, to punish the Sobas of Sely, on account of the murders they had committed on persons connected with our factories, murders which, I regret to say, were caused by the insolence of the settlers themselves.

The reasons assigned by Governor Amaral for this course were the following:—First, it would employ the wandering and warlike Jagas, and by promising them a good portion of the spoil they would become our firm allies. Second, it was desirable to compel the ferocious Quissamas to surrender the rich salt mines of Adenda, or Demba, which since the conquest of Angola have been the cause of so much bloodshed. Third, it would protect the inland communication between Loanda and Benguella, as by this route, crossing direct to Benguella through the Quissama territory, it is only fifteen days' journey from Loanda to Muxima. On this journey dromedaries are usefully employed, as water is scarce, and is only obtained from cisterns which are formed from the large trunk of the imbundeiro, or baobab tree. This

road is also of importance, as being the best route by which the excellent cattle obtained at Sely and Bailundo can be brought to S. Paulo da Assumpção de Loanda.

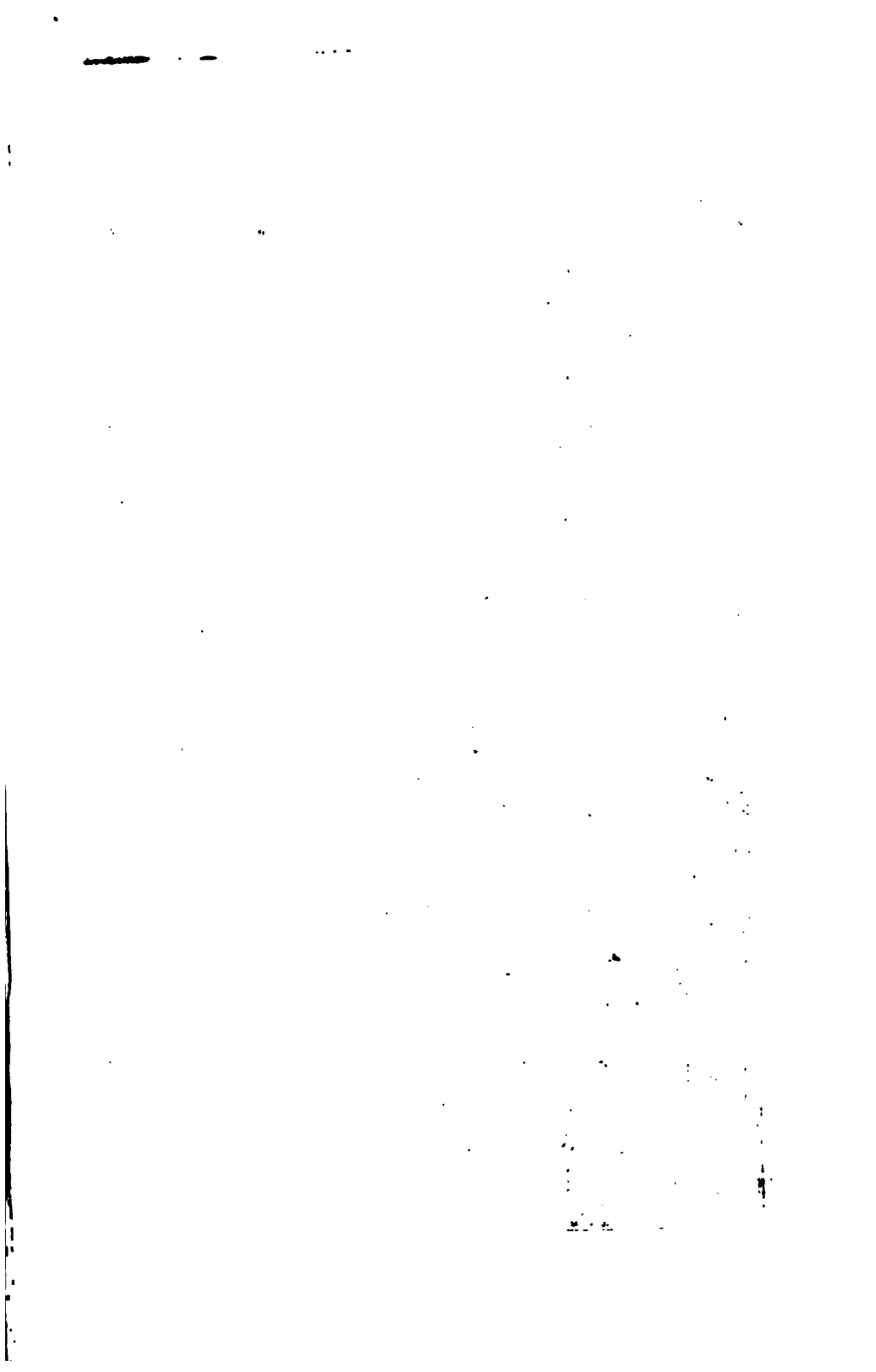
The route from Pungo-an-Dongo to Songo, Libolo and Bailundo, and from thence to S. Felippe de Benguella, occupies about a month.

## CHAPTER X.

Mossamedes—Description of the Country—The Rio das Mortes—Bumbo—Lagoons—Bay of Mossamedes—The Natives—Their Habitations—Dances—Warlike Weapons—Manufactures—Fertility of the Soil—The Fortress—Necessity of Sanitary Measures—Iron and Copper Mines—Government—Cultivation of the Sugar Cane—Fish Oil—New German Settlement—Distinct Native Races—Huila—Jau—Umpata—Hay—Quipungo—Quihita—Gambos—Mulondo—Camba—Humbe—Quanhama—Var—Handa—Donga—Ganjella—Qualude—Quimbande—Quamatto.

PROCEEDING along the coast from Benguella, we came to the bay formerly called Angrado Negro, but now better known by the name of Mossamedes, and on many of the English maps as Little Fish Bay. The modern town of Mossamedes, called by the natives Mossungo Bittolo, is the capital of the new government of the same name.

In 1785, Colonel Luiz Candido Cordeiro Pinhaira Furtado, R.E., arrived there on board the frigate *Loanda*, which was built expressly at S.







Mossamedes.





Paulo da Assumpção de Loanda, and sent on a voyage of discovery along the coast, agreeably to a plan suggested by Baron Mossamedes, the Governor-general of Angola, who also sent an overland expedition, consisting of about 1000 negro molundas, to explore the interior. This party was headed by Gregorio José Mendes, a wealthy and learned Portuguese settler from the interior.

According to a preconcerted plan, these two expeditions met at Angra do Negro, which, in honour of the Captain-general, then received the name it still retains. On the same occasion the name of the river Béro, which falls into the bay, was changed to that of Rio das Mortes, or the river of murders—Lieutenant Sepulveda and the doctor of the frigate *Loanda*, together with two sailors, having been murdered there while on an excursion along the banks of the river, during which they committed various outrages on some of the unoffending natives—burning several huts, and in other ways breaking the treaty of amity entered into by the Portuguese authorities.

When the party arrived they found a large stone, with the date 1688 cut on it by an English corsair, who had evidently paid this part of the coast a visit. The exploring party cut 1784 on the same stone, underneath the above date, as may be seen at the present day. The stone is facetiously called the Torre do Tombo, or tower of records, in allusion to a certain tower of that

name at Lisbon, where records are kept, similar to the tower of London.

Since the above period (1784), the Sobas from Dombe Grande da Quinzamba, to Mossamedes, have in some manner been considered more or less as vassals of Portugal. They were brought to submission first by Gregorio Joze Mendes, and subsequently in 1839, by the exertions of Vice-Admiral Noronha, the Governor-general of Angola, who, in consequence of orders received from Count Bomfim, again sent two expeditions to Mossamedes; and in August of the same year Major Garcia, with a strong detachment, proceeded overland; while the sloop *Isabel Maria*, commanded by Captain Pedro Alexandrino da Cunha, R.N., sailed along the coast.

It was not, however, until 1840 that a factory was established there by two merchants, Messrs. Jacomo Felipe Torres and Antonio Joaquim Guimarães, Junr.; and, as Lopes de Lima observes, "in the same year Count Bomfim, who was then head of the Colonial Department, caused the fort at Ponta Negra to be built, and in July 1840 founded the town."

The bay turns towards the west, and its south side is much more extensive than the north. Its barrier is formed of large stones, suitable for building purposes. From the eastern extremity of this barrier an extensive sandy plain stretches along towards Ponta do Norte, forming the extreme

boundary of the bay on that side. From the south side there is a shoal running out in a N.N.E. direction, about half-way towards the Ponta do Norte. This shoal is very dangerous, as the water does not always break over it. A branch of the river Bero, or Rio das Mortes, which in the rainy season overflows its banks, falls into the bay towards the north; but at other times water can be procured only by digging in its channel. Indeed, a good supply could be obtained only at a distance of three days' journey inland, as the water in its progress is absorbed by the arid soil, or evaporated by the heat, a thing very common with the small rivers along the coast.

Another branch of this river flows along the coast, at some distance from the north point, and falls into the bay at a place called Loquengo. This is disputed, however, by Major Garcia, who states that it is not a branch of the river Bero, but a distinct river called Quenina; and an officer of the Navy, a very talented man, who lately proceeded as far as the Hilila, says that this river is the same as that which flows past Bumbo, and is supposed to take its rise in the mountains of Xela, and that its channel, which is always dry in summer, forms the best approach to Bumbo. Its borders are ornamented with beautiful trees, and the land through which it flows is well calculated for remunerative cultivation. A number of arimos have been already established

along its banks, and small quantities of maize, beans, pumpkins, and mandioca are cultivated by the females, but not in sufficient quantity to meet the demands of the people.

At about one hundred paces from the beach there is a spring of good water rising up among some rushes, from which it is easier for ships to get supplied than at S. Felipe de Benguella. However, the natives prefer digging cacimbas, or wells, in the dry bed of the river—perhaps because it is more convenient to the libata, or village, of the Sobeta Mossungu, which lies to the north-east, about the distance of a mile from the shore.

Near to the north side of the bay are some lagoons, which produce excellent salt, and those that dwell in their vicinity keep a number of cattle, both cows and oxen. It is, however, in the extensive territory of the Cubaes, who are principally shepherds, that large droves of cattle are found, sufficient to meet the most extensive demands, and which would no doubt prove a remunerative speculation in a commercial point of view.

Orchilla of the best quality is found in large quantities, but it is to be deplored that, through the carelessness of those who collect it, great numbers of the trees are destroyed.

Fish is so abundant, that a boat will in one or two hours of a morning catch from three to five hundred pounds weight, which proves of great

advantage to the garrison, shipping, &c. ; especially when the provisions of the former are nearly exhausted. The garrison at this time was rather short of provisions, and the commandant ordered each man a supply of two pounds of fish twice a day.

The inhabitants of Mossamedes, however, appear to entertain a general repugnance to the use of fish as food, whilst those of Porto Pinda (a place contiguous) are very partial to fish. Perhaps this is the reason why the fish have partially deserted the latter bay, and congregated in large shoals in the former ; thus showing their appreciation of this fastidious appetite.

The bay of Mossamedes forms a very important harbour for shipping ; it is much better sheltered than the port of S. Felipe de Benguella, and has a secure landing-place, even at the time of the strongest calemas, or surfs. It is most conveniently situated for communication with the wealthy inland countries of Quilengues, Caconda, Jan, Huilla, &c., and, above all, is considered very healthy, the climate being similar to that of Portugal. The entrance to the bay is about three miles from point to point, and is quite clean and clear. At about half a mile from the north point the water is more than one hundred fathoms deep, but the depth diminishes towards the south and east, so that near to the south point, called Ponta Grossa, or thick point, it is only from twelve to fifteen fathoms. Between Ponta

Grossa and Ponta Negra E.S.E., at a distance of about one mile, the anchorage varies from nine to five and a half fathoms, with a clean sandy bottom ; and at about one quarter of a mile from land there is good shelter and anchorage, with a depth of from three to four fathoms. From Ponta Negra to the north several sandy beaches extend to a distance of nearly three miles, and form a semicircle of about two miles wide. Beyond this beach are located several settlers, who cultivate hortas, or kitchen-gardens. Water is obtained here, but it is impregnated with iron.

The natives of Mossamedes and of Giraul are descendants of the Cubaea, who inhabit the adjoining extensive countries of Humbe, &c., on the western part of the river Cunene, which in the English maps is called the Nourse river. The forests here are very dense and extensive, and are filled with elephants, and other wild beasts.

The women not only attend to domestic affairs, but cultivate the gardens and fields, raising pungo (maize) ochipoque (beans) mussango, a sort of canary seed, extunga (pumpkins) and olunco, from which they extract a kind of wine. When the crops fail, they grind the ambuto, which is similar to the capim of Angola, and obtain from it what is called fungo, a flour similar to fuba, which, when cooked, forms a nutritious paste. Milk, however, is their chief nourishment; when curdled, they call it engunde.

The men attend to their numerous herds of cattle. When they dispose of them by barter they are sold at a very cheap rate, as, for instance, one of the best and fattest of their bullocks can be obtained for a flannel cloth and three bottles of rum, or for 3,000 frocos, a kind of ornament formed of ribbon.

It would be a great advantage if a company were formed at the Cape, to supply its inhabitants from these districts with good meat, instead of the nondescript bony substance at present brought to market, and upon which the citizens of Cape Town are obliged to vegetate.

The habitations of the natives are formed something after the fashion of ovens. A certain plant, called at the Brazils carrapateiro, is used in their construction. One end of a large branch is struck into the ground, and the smaller ones connected with it are then bent over and covered with ahore, a compound of maize, which is broken up and mixed with the dung of cows and other animals, forming a kind of mortar, which, when dry, effectually resists the rain.

In a sanitary point of view, however, these hives are awfully deficient, a number of people being in general huddled together in them, and the atmosphere heated by a large fire, which they ignite by the rapid friction of two sticks called mocoï. Such habitations may not inappropriately be called ovens.



They barter ivory, wax, cattle, gum, orchilla, skins, &c., for cloths, arrangoes beads, beads, brandy, rum, muskets, gunpowder, &c.

The Soba, or chief, nearest the town, was called Menaquipola; but in the time of the Governor-general, Rear-admiral Bressane Leite, he was baptised by the name of Dom Jose Bressane Leite, which he still retains. He is very intelligent, but rather partial to brandy and rum.

The native Mossamedes seem indifferent to any kind of religion, and it is only in great want of rain that they offer bullocks in sacrifice to the Ochibanda or surgeon of Huila, who is the priest or sorcerer of an imaginary deity, as the Quibamda is at Angola. The blood of the sacrifice is made to flow over their fields; and some very ridiculous ceremonies are practised.

Their dances are mere steppings and turnings, in which there is nothing graceful, accompanied by the clapping of hands, and various distortions and gestures. Their only musical instrument is the tambaque, which is manufactured from a piece of a hollow trunk of a tree, one end of which is covered with the skin of some animal; it much resembles the batuque of Angola.

As soon as a young Mossamede is the possessor of three bullocks and three sheep he is allowed to marry.

The decease of a person is to them an occasion of both joy and grief; they first lament their loss,

and afterwards hold a feast. For the latter, bullocks are slaughtered; and the dead body is interred in a winding-sheet formed of one of their skins. The Soba is always buried in his own residence, which is immediately covered with ash; the light of the sun is for ever excluded, and no one is again permitted to inhabit it.

Their weapons are the zaguay, and bow and arrows, in the use of which they are very expert. They poison their arrows with the juice of herbs called ochichiva and erange, and mark the number of enemies they kill by a copper ring for each. Like all ignorant nations, they are very superstitious, and are seldom without some milongos, or charms, to preserve them from injury. One of these consists of a bullock's tail, and a number of roots and leaves prepared by the ochinibamda.

In consequence of the introduction of the manufacture of sugar, Mossamedes is daily rising to importance. Lime and bricks are also manufactured at a short distance from the fortress. There is an abundance of mineral salt, from which Mr. F. Xavier Lopes, when on a scientific journey, manufactured some pargés, as he informs us in his very interesting and learned description of the Portuguese settlements on the western coast of Africa.

At Carpinteiros, on the banks of the river Onro-combo, about six miles from the town, there is excellent potter's clay, and abundance of timber suitable for building purposes.

The ground is very fertile, producing with little labour not only every description of cereals, but almost all the fruits of Portugal. Maize, of which there are two crops during the year, has latterly been more cultivated than formerly. When ground, it produces a most nutritious flour. Several mills, specially intended for grinding it, have lately been erected.

The fortress of Mossamedes is erected on very irregular ground; it is an enclosed building, defended only from the front, not being intended so much to protect the bay as to oppose the natives. There is not sufficient accommodation for the garrison, guns, ammunition, &c. The position, however, is a very good one, commanding all the surrounding approaches.

If more sanitary measures were adopted in the draining of the pools, formed by the overflowing of the Rio das Mortes, and if the native custom of dressing their fish on the roofs of their houses were prohibited, it would conduce much to the general health of the inhabitants.

Mr. Antonio Lopes da Silva, merchant at Loanda, has obtained permission from the Government to work the iron and copper mines from which the natives have hitherto extracted the iron for their zaguays, and the copper from which their ornaments are manufactured.

Mossamedes was first colonized, under the direction of Government, by persons from Madeira,

and by a number of distressed Portuguese from the Brazils. Lately a large number of Germans have been sent out at the expense of the Portuguese authorities, who agreed to ration them during the voyage, and for the first year after their arrival; they have also been supplied with a musket and ammunition for their own defence, and that of the colony. They have each obtained an allotment of ground, which, after five years' occupancy and cultivation, becomes entirely their own. They are provided with a doctor and medicine at the expense of the Government; which has also liberally supplied them with seed, tools, &c. Those who bring into order the hitherto uncultivated grounds are exempt from custom or tax for ten years; those who reclaim pools, or lagoons, for twenty years; and those who reclaim land from the sea, are exempt for thirty years. They also enjoy the free use of the commonage, or public pasture lands, for their cattle.

The Government is composed of the Governor, Secretary, and four members, who are chosen from among the planters. They have a municipality, custom-house, post-office, public stores, and a church. For public instruction there is only one professor, or master, and a school for females. For the regulation of financial matters, a delegate is appointed from the Junta da Fazenda. Justice is administered by one ordinary judge.

Plantations are daily increasing at Mossamedes ;

and, to encourage the cultivation of cotton, Governor Leal has given to twenty inhabitants suitable ground on the borders of the river St. Nicholas. The cultivation of the sugar-cane is becoming more extensive since the arrival of Mr. Bernardino, the commissioner of emigration, and since Colonel Horta was the Governor. Under the judicious government of Mr. Leal, it has made still greater advances. Two engines have been erected—one at Equimina, in 1844, one at Bumbo, and lately another at Bella Vista.

Some of the inhabitants, desirous of forming new plantations, having applied to the Governor for the grant of an eligible portion of land for that purpose, on the banks of the river Quicupangombe, and at about two days' journey from Mossamedes, their request was immediately complied with.

The manufacture of fish-oil has of late been successfully carried on; from 11*l.* to 13*l.* 10*s.* per cask is obtained for it.

Mr. Bernardino de Figueiredo, who is the enterprising director of the colony, has established most extensive plantations and sugar manufactories, besides erecting two machines for removing the husks from the cotton.

On the 28th of February, 1857, the establishment of the new German settlement at Huila, which has received the name of Vista Alegre (Joyful Sight), was celebrated. The ceremony took place in the fortress, and was attended by a large concourse of

the colonists, including their leader, Count Arpoar, the military officers, the petty king Ngolo, his heir-presumptive, his wives, and some near relatives, &c.

The inhabitants of Vista Alegre have formed an establishment for procuring horses for the Government.

Barracks are provided at Huila for one company of the third battalion of the garrison of the Government-general of Angola.

The policy of colonizing this place with military artisans, as I always strongly recommended, will no doubt be productive of beneficial results.

The company is composed of one hundred married men, all of whom are either artisans or agriculturists, on whom the advantages and privileges before noticed have been conferred.

In the district of Mossamedes there are three distinct native races: first the Cubaes, already described, who inhabit a territory which extends from sixty to ninety miles along the sea-coast, and is about three hundred miles in length from Dombe Grande da Quinzamba to Cucutiumgimbe, having Muchimbas, or Bandimbas, to the south, Dombe Grande da Quinzamba to the north, the Munhanecas to the east, and a range of mountains and the ocean to the west.

The second race are the Munhanecas, who are divided into eight tribes, which are presided over by eight principal sobas, or chiefs, viz: Bumbo,

Huila, Jan, Humpata, Hay, Quihita, Gambos, and Quipungo. Their boundaries are Humbe to the south, Quilengues to the north, the Nanno range to the east, and the territory of the Cubaes to the west.

The third race inhabiting this territory are the Muhumbes, who are divided into three different tribes, viz., Mulondo, Camba, and Humbe; their country is bounded on the north and north-west by the Gambos—on the west, for from nine to twelve miles, by Solle and Dongona—to the east by the Nanno range of mountains—to the south and south-east by the Cuene or Nourse river.

Taking the various places in order, we shall describe Huila first. This territory is bounded on the north and west by the Cubaes, on the east by Quilengues, and on the south by Hay and the Gambos. It consists of a splendid fertile plain at the summit of a large chain of mountains; and is fertilized by several small rivers and streams of beautiful water. It is capable of producing the various productions of Europe. The climate is considered more temperate than that of any of the inland countries, and the seasons more regular, particularly from May to September.

The general character of the inhabitants very much resembles that of the natives already described; they may be said to be at once courageous, covetous, indolent, and hospitable. Their dress also is similar. The men, who shave their heads, wear

two hides of animals suspended from a leather girdle round the waist, in the form of aprons, one before and the other behind; some, however, use cloth aprons. The women wear a large hide wrapt round their waist, ornamented with a number of points and arrangoes beads. The various races are distinguished by the different methods they have of rolling the hair.

The population is computed at about 3,500.

Jau is from thirty-six to forty-two miles square; it is bounded on the west by the Cubaes, on the east by Quipungo, on the south by the Gambos, and on the north and west by Huila; it is about six miles distant from Quipungo, from forty-five to forty-eight miles from the Gambos, and is separated from Huila by the small river Quipumpunhime.

Although so near to Huila, the soil is entirely different. In consequence, no doubt, of its situation on the summit of a chain of mountains, it appears to be altogether incapable of improvement by culture. The climate is similar to that of Huila.

The population is about 12,000 souls.

Umpata is a small state subject to the Soba of Jau, to whom it pays tribute.

Hay is under the protection of the Soba of the Gambos; it is only half-a-mile square, bounded on the south by the Gambos, on the north by Jau, on the east by Quipungo, and on the west by the Cubaes. It is from twenty-four to twenty-seven miles distant from Gambos; from Jau eighteen, from Qui-



pungo from forty-eight to fifty-four ; and from Cubaes from fifteen to eighteen miles.

The soil is similar to that of Jau ; the pasturage is good, and the people are fond of agriculture. Consequently, there is an abundant supply of provisions. Being at the same elevation as Jau, its climate is almost the same. The population is about 1,200.

Quipungo is from twenty-one to twenty-four miles square ; it is bounded on the north by Quilengues, on the south by Mulondo, on the west by Jau, and on the east by Nanno. It is distant from Quilengues thirty-six miles, from Nanno forty-five, from Jau sixty, and Mulondo seventy-two.

The country is mountainous, and the climate hotter than that of the other districts. The population is about 10,000. The people are very thievish, plundering the caravans of travellers. In consequence of these propensities, few of the neighbouring tribes live on terms of friendship with them.

Quihita is only one-and-a-half mile square ; it is bounded on the south by the Gamboa, on the north by the river Caculo Var, on the east by Quipungo, which is fifty-four miles distant, and on the west by Cubaes which is twenty-four miles distant. This small state is said to have been founded by a nobleman of Huila, who, having been expelled by his countrymen, took shelter in it about thirty years ago. The land being less elevated than that of any of the preceding countries, the climate is much hotter. The

mountains range within the territory of Quihita. The population is about 1,200.

Gambos is from sixty to sixty-six miles in length from north to south, and from twenty-four to thirty from east to west. It is bounded on the south by Humbe, on the north by Hay and Jau, on the east by Mulondo and on the west by the Cubaes.

The Government is administered by a Soba, with a certain number of Macotas, or counsellors, to assist him.

I would here remark, that the larger the state the more arbitrary the ruler, as they seem to be impressed with the necessity of strengthening their authority by a display of power.

The soil of Gambos is productive, when the fall of rain has been abundant; but its situation being elevated, the water is soon drained off. During the rainy season both whites and blacks are subject to an attack of intermittent fever.

All those countries, especially Huila, Jau, and Quipungo, abound with wax, and many of them with ivory. At Gambos there are quantities of loadstone and iron ore; and no doubt, if the country were examined by competent persons, many other valuable minerals might be found.

The people, although not brave, can hardly be called cowardly. In their manner they are very haughty, exulting probably in their numbers, as the population is about 60,000.

Mulondo is from twenty-four to twenty-seven

square miles in extent. It is bounded on the north by Quipungo, on the south by the river Cunene, on the east by Lucerque, and on the west by Camba.

The religion, government, weapons of warfare, &c., of the natives are similar to those already described.

The ground is sandy, but fertile, especially in rainy seasons. The plains are very extensive, especially those through which flows the river Cunene, along whose banks the greatest portion of this district is situated. The climate is similar to that of Gambos, but perhaps healthier.

The general character of the natives differs but little from that of the other tribes. The men shave the head, leaving only a tuft on the top; their dress consists merely of a piece of cloth or skin. The women do not wear any arrangoes beads round the waist, but a great variety round the neck and on the head. They tie up their hair in a manner very much resembling that of the ancient Greeks.

Mulondo is celebrated for a particular description of bean, called tingomene by the inhabitants, the flavour of which is very peculiar. The population is from 10,000 to 12,000.

Camba is twelve miles square. It is bounded on the east by Mulondo, on the west by Humbe, and on the south and south-east by the river Cunene.

The natives are free and familiar in their intercourse with all except the white man. They are very expert in war, and are therefore feared even

by the more powerful tribes. The population is from 5,000 to 6,000.

Humbe is forty-eight miles in extent. It is bounded on the north by the Gambos, on the west by Solle and Dongona, by Comba on the east, and the river Cunene on the south and south-east.

The inhabitants are not valiant, but in general wealthy and proud, and kind to white people. The population is from 50,000 to 60,000. Humbe is divided by the river Caculo Var, which rises from twelve to fifteen miles north-east of Huila, and receives some tributary streams. The river Quipumpunhime passes through Quihita, divides the country of the Gambos in the centre, and continues its course to Humbe, where it flows into the Cunene. It has its rise at Galangue, in the Nanno range, and after watering various inland countries, and in its meandering progress receiving various rivers and streams, it passes Lucerque, where it receives the rivers He and Culo Var, and continues its course to the west for about seventy-five miles; it then passes through Mulondo, where it receives the Quintanda; and passing Camba flows onward to Humbe, in the centre of which it receives the Caculo Var. After watering Dongona and Solle, and some other countries not yet known, it flows along the coast in a south and south-west direction for several days' journey, and at length flows into the ocean. The Cunene is a river of little importance, not being navigable beyond twenty-one

miles from its mouth. Its course is narrow and tortuous, and frequently obstructed by cataracts. The velocity of its waters is also very great. At about forty or fifty miles from the mouth is seen a chain of mountains, running north by south.

Mr. Leal, the Governor of Mossamedes, in the interesting official account of his exploration in 1854, calls this river the Rio dos Elephantes, or elephants' river. The footmarks of large droves of these animals, that regularly come to quench their thirst with its waters, may be observed on the banks. I think Mr. Anderson, an English traveller, corroborates the testimony of Brochado Ladislao Mayar and others in all that they have said respecting the Cunene.

In the country of Humbe, even in the dry season, the river is about fifty or sixty fathoms broad, and may be navigated by pinnaces. In the rainy season it overflows its banks, and its breadth is then increased to more than a mile and a half. It abounds with alligators and hippopotami.

At from sixty to seventy-five miles west of the Gambos, and at about thirty to forty-five miles west of the Cubaes, there is a race called Muximbas, or Bandimbas, who have no fixed residence, but wandering about from place to place, settling for a time wherever they can procure good pasturage for their cattle.

The Muximbas wander about within a territory that extends to about 120 to 150 miles from Mos-

samedes towards the south, and as far as the river Cunene, on the north side of which, and to the west of Humbe, are the two powerful countries of Dongona and Solle, which embrace all the territory extending to the sea, and the different districts of which are inhabited by a more or less numerous population.

The opposite side of the river is inhabited by a similar race. They are very savage, and hold no intercourse with any of their neighbours who are not of their own race. So exclusive and jealous indeed are they, that they will not allow strangers to enter their territory, fearful that their design in coming is to plunder them of their cattle. They are very valiant, choosing rather to die in battle than allow themselves to be taken prisoners. With them death is always preferable to slavery; and if taken by their enemies they would rather run the risk of being devoured by wild beasts, or starved to death, than submit to live in bonds.

Agriculture is altogether neglected, and the ground left uncultivated. Their food is meat, milk, and fruit. Their arms are the zaguay, club, and poisoned arrows.

Their government differs from that of the surrounding nations, being a kind of republic. They have no king, nor soba, but a council consisting of two or three of the most aged men of the tribe, whose opinion on all matters of importance is decisive. Every chief of a family is absolute.

Quanhama is from forty-five to forty-eight miles from the banks of the river Cunene, and extends from 108 to 114 miles to the south-east. From Camba its greatest length is from sixty to sixty-six miles, from north-west to south-east, and its greatest breadth from fifty-four to sixty miles. The population is from 120,000 to 130,000.

The neighbouring countries consist of extensive plains, unwatered by any rivers. The land, however, is productive, being well manured by their cattle, sheep, and pigs, of which they possess large numbers.

The rains are regular, but not abundant. They have large quantities of timber, particularly of the kind called at Loanda *tacula*, which is perhaps preferable to mahogany; they have also another wood, called the *uffate*.

The sun is extremely hot, especially in December and January, and to its glare may be attributed disease of the eyes, a common complaint at Quanhama.

Although there are no rivers, a good supply of water is obtained by means of cisterns, which are made to receive and retain a large quantity. When the former rain falls in April, the cisterns are filled with a supply which lasts until November, when they are again filled by the latter rains. These cisterns are carefully cleaned and repaired every year. Fish have even been found in some of them, supposed to have been conveyed into them by the overflowing

waters of the great lagoons of Quintanda, which flow into the Var, and carry with them fish to all the surrounding lagoons, wells, and cisterns.

Var is inhabited by a race similar to that inhabiting 'Quanhama. The country is about twelve miles in length, and nine broad. The population is from 7,000 to 8,000.

Handa is smaller than the preceding. Once, according to tradition, a powerful state, it is said to have been reduced to its present limits, and comparative poverty, by the ambition of the Mu-Quanhamas. Its population is of the Mohumbes race, whose manners and customs they retain; they number from 2,000 to 3,000. The Quanhamas may be said to be the only tribe beyond the Cunene who possess any kind of civilization; and it is believed that they are again becoming stronger, and regaining some of their former importance.

A considerable source of wealth to so small a country is an extensive iron mine, the monopoly of which secures to Aymbire, the paramount chief of Quanhama, great influence, wealth, and power, bringing trade into his country, and supplying it with salt, copper, and poison for arrows.

Caffima, the natives of which resemble those of Quanhama, was once a powerful state, but has been reduced by the influence of the aforesaid chief, Aymbire.

Nepungo, the present chief of Caffima, is striving to improve the condition of his country. He bar-



ters cattle for slaves, and has induced a number of Mucuanallas, or wandering hunters, to settle with him. He has constructed a strong barrier, surmounted by *chevaux de frise*, around his libatas, or villages, to protect his people from being surprised by the enemy.

Donga is inhabited by a kindred race, who are not quite so civilized, and whose language and dress differ in a few unimportant points.

The country abounds with salt, which brings a good trade to it. The population is from 50,000 to 60,000.

Quambe is inhabited by the most barbarous of all the tribes settled beyond the Cunene; their language and dress are similar to those of Donga, and their territory and population about equal. In battle they seem more anxious to inflict death than to take prisoners.

The inhabitants of Ganjella are considered the most familiar and kind in their manners of all the tribes beyond the Cunene. This, no doubt, arises from their constant intercourse with other people, as they travel about, trading in salt, copper, poison for arrows, &c. The country is said by some to be as large in extent as Quanhama, and even those who are of a different opinion allow that it has a greater population. It was the first settlement founded on this side of the Cunene, by some of the neighbouring people.

The natives are very superstitious, and some of

the customs in relation to young females are so indelicate as to be unfit for publication in a work like this.

Qualude is a small district, but a little larger than Var, the people being of the Muhimbas race, with the same customs, dress, &c. No chief is permitted to exercise any authority over them.

Quimbande, about half the size of Quanhama, is very rich in cattle. Like the natives of Qualude, they have no Soba, or chief.

Under the name of Quamatto two countries, both together not larger than the fourth part of Quanhama, are embraced. They are distinguished from each other by the name of their respective Sobas, one of whom is called Nay-Binga, the other Nay-Cuba. The people of both are similar in language, dress, and customs to those of Quanhama.

Beyond their borders there is a great extent of country, gradually widening towards the sea, and reaching as far as the territory of Mucuço, or Mucusso, the natives of which are of the Muhimbas race.

Brochardo, the Portuguese traveller, informs us that two days' journey to the east of Hamba you enter the country of Nhembas. It extends from north to south, towards the interior, as far as the river Cubango, which flows from the highlands of Nanno, and is equal to, or even greater than the Cunene. It forms the western boundary of the inland eastern countries of the Ganguellas, which extend towards Bihé in Benguella.

This river also flows through the inland territory of Mucusso, or Mucuço, where it is joined by another river of the same size called Cuito, which rises in Nanno. The two united streams form a most important river.

In journeying from Quanhama to Mucuço, although the direction is towards the S.E. or S.S.E., it is necessary to go round by Caffima; and after a *detour* of about ten days through bushes, you meet the Cubango, and continue your journey along its banks for several days, until you arrive at a place called Quangar, which leads towards Mucusso. The aforesaid *detour* is made to avoid the Mucuncallas, already mentioned when describing Donga; if it were possible to pass through the country of Quambe, a journey of several days would be saved.

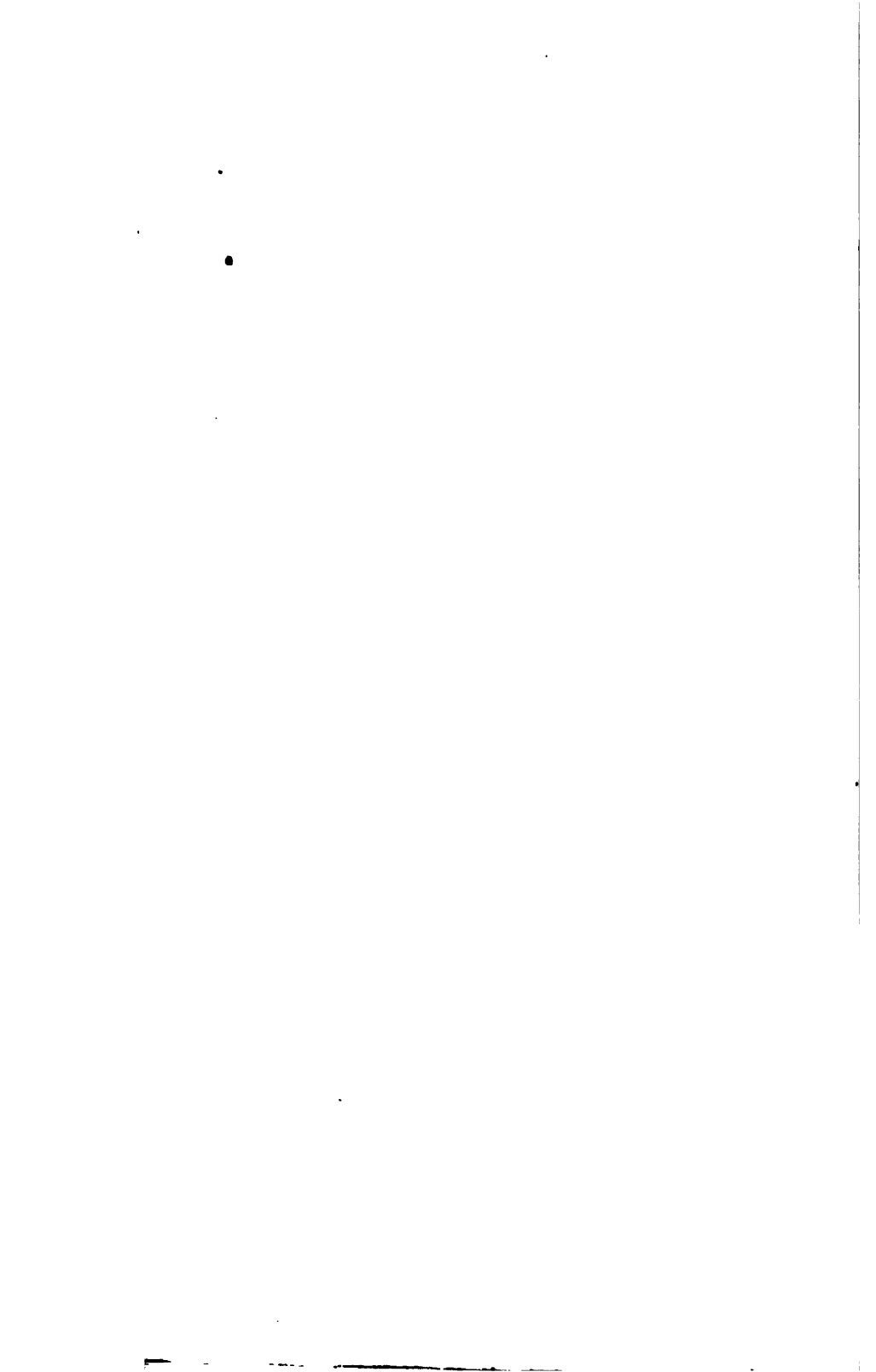
The country from Quangar to Mucuço is a continuation of libatas stretching along the borders of the river.

In a journey of two days after leaving Quangar, the first place reached is Bunja; and after two days' journey more, Sambio, and then Derico, at length arriving at the junction of the two rivers, which continue to flow on towards Mucusso.

On my arrival at S. Paulo da Assumpção de Loanda, I found a war-steamer about to sail; and finding my health much impaired by my journey, I considered it advisable to embrace the opportunity of once more returning to Europe. I take

leave, therefore, of my readers for the present, having done my utmost to communicate as much information as I considered would be both useful and entertaining. Should I have in any way failed in my object, I hope that an indulgent public will take the will for the deed.

THE END.



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